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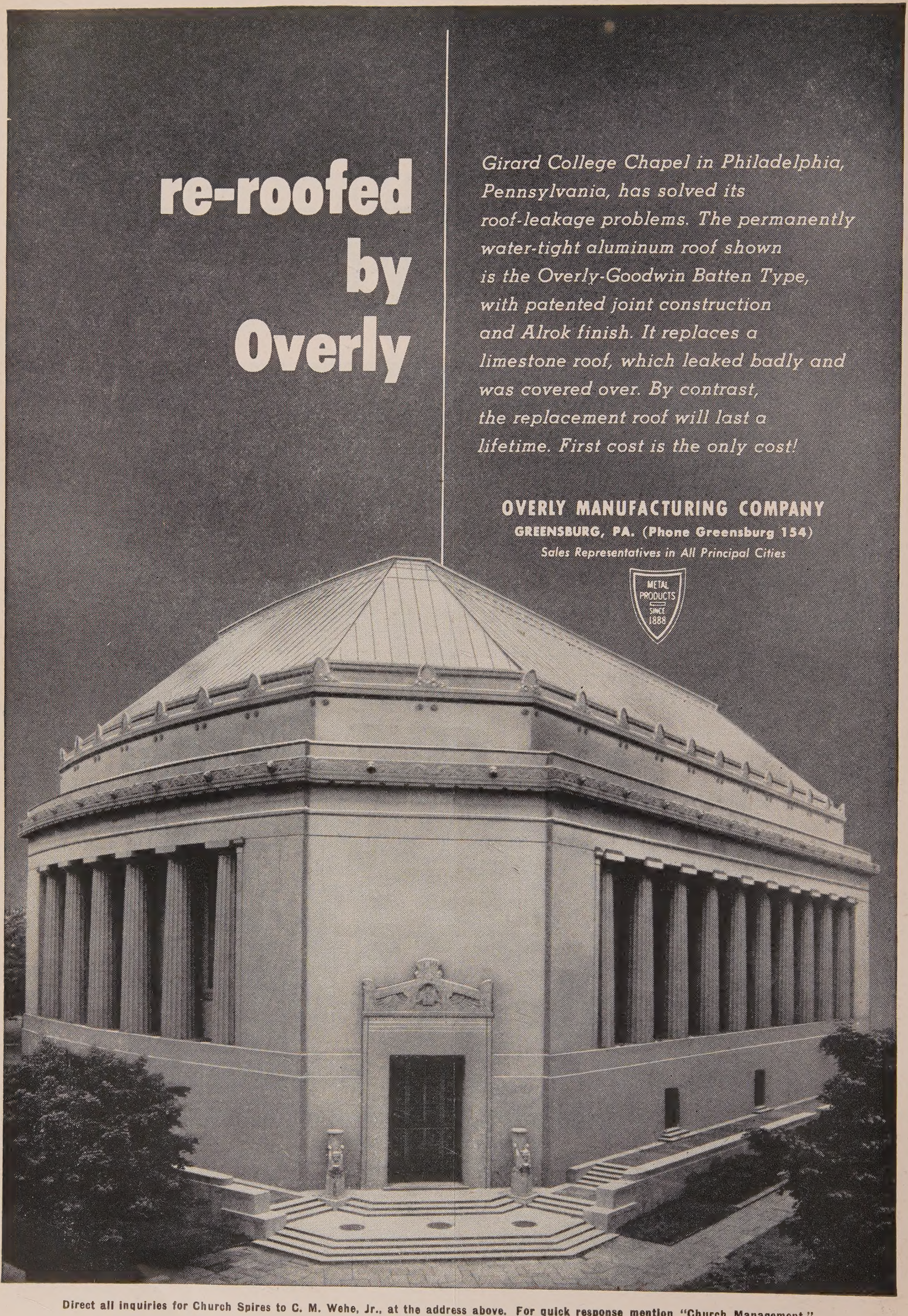
SEPTEMBER
1953

VOLUME XXIX
NUMBER ELEVEN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Springfield, Mo.	350,000	448,496	Marion, Ill.	100,000	103,735
Dallas, Tex.	350,000	421,000	Roanoke, Va.	100,000	109,000
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Jackson, Tenn.	200,000	187,000	Maryville, Tenn.	75,000	90,000
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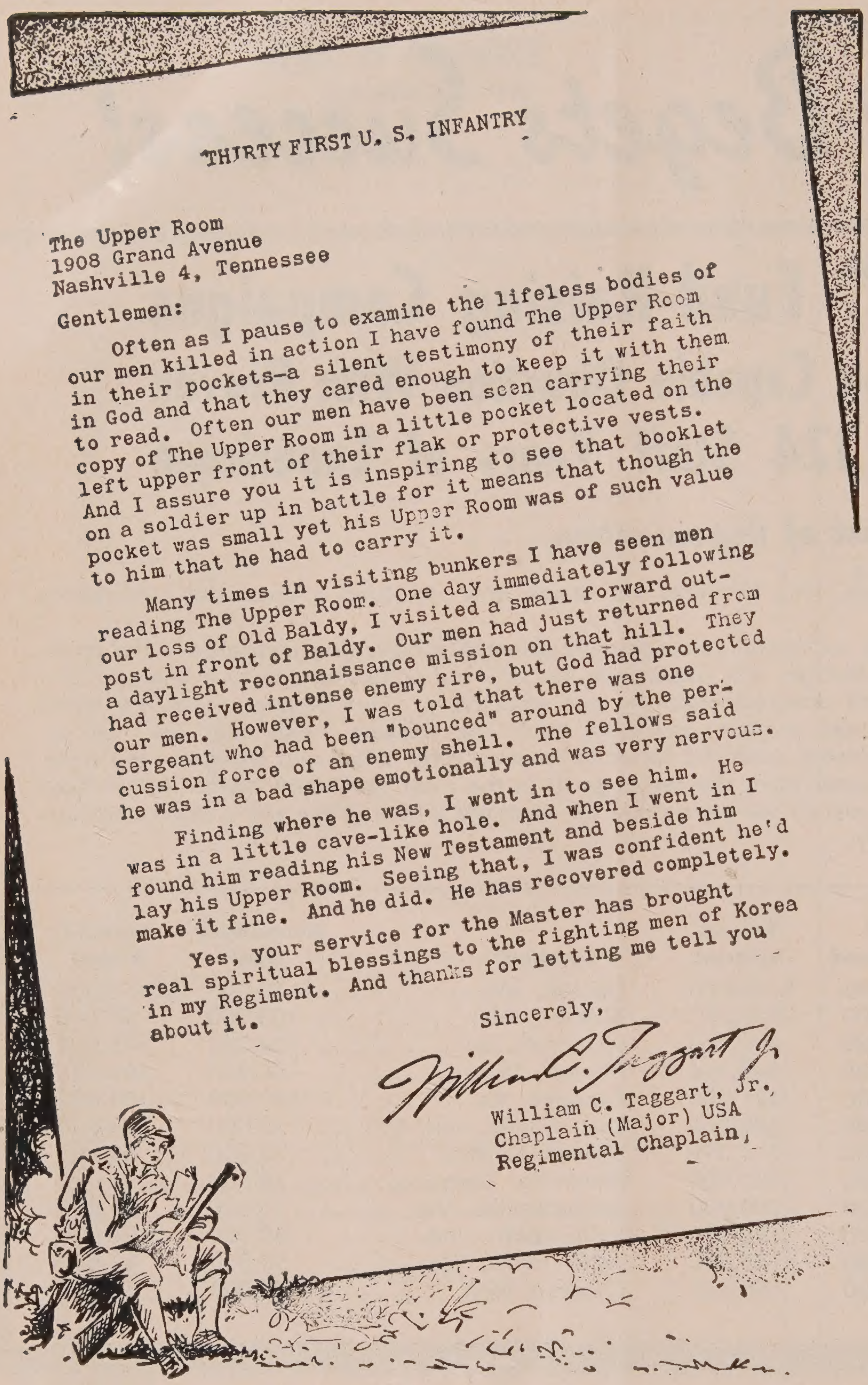

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Gentlemen:

Often as I pause to examine the lifeless bodies of our men killed in action I have found The Upper Room in their pockets—a silent testimony of their faith in God and that they cared enough to keep it with them to read. Often our men have been seen carrying their copy of The Upper Room in a little pocket located on the left upper front of their flak or protective vests. And I assure you it is inspiring to see that booklet on a soldier up in battle for it means that though the pocket was small yet his Upper Room was of such value to him that he had to carry it.

Many times in visiting bunkers I have seen men reading The Upper Room. One day immediately following our loss of Old Baldy, I visited a small forward outpost in front of Baldy. Our men had just returned from a daylight reconnaissance mission on that hill. They had received intense enemy fire, but God had protected our men. However, I was told that there was one Sergeant who had been "bounced" around by the percussion force of an enemy shell. The fellows said he was in a bad shape emotionally and was very nervous.

Finding where he was, I went in to see him. He was in a little cave-like hole. And when I went in I found him reading his New Testament and beside him lay his Upper Room. Seeing that, I was confident he'd make it fine. And he did. He has recovered completely.

Yes, your service for the Master has brought real spiritual blessings to the fighting men of Korea in my Regiment. And thanks for letting me tell you about it.

Sincerely,

William C. Taggart, Jr.

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Selected Short Sermons

by Earl Riney

Fear has always disintegrated personality.

* * *

About the time we learn to make the most of life, the most of it is gone.

* * *

The successful person sets up a mental image of success.

* * *

An attractive personality is a great asset to everyone at any age, but to the woman past fifty years, it is more than an asset—it is an absolute necessity.

* * *

It isn't failure that need count so much. It's the way you have reacted to it and the value which you should have extracted from it.

* * *

Every person should be physically, mentally and spiritually prepared to meet any crisis.

* * *

Love not only suffers long but is charitable during the misunderstandings in life.

* * *

Suffering may serve to strengthen faith.

* * *

Often we need to talk things over with someone we can trust.

* * *

When one door closes, God opens another.

* * *

Sometimes love must grow indignant; often Jesus grew angry because of evil done to someone else.

* * *

Christianity is not true because it works; instead, it works because it is true. We are all the product of missionary endeavor.

* * *

When we know the truth, fear of the unknown cannot panic us.

* * *

The expression of love in all its phases of human relationships is the greatest developer of the soul.

* * *

Your ability to adapt yourself to your surroundings means much in the way of contentment and happiness.

* * *

A kind word, a helping hand, a silent prayer, a smile — these are effective weapons for the Christian to use against bad temper, whether that temper belongs to somebody else or to yourself.

CHURCH
MANAGEMENT
Edited by William H. Leach

VOLUME XXIX
NUMBER 11
SEPTEMBER 1953

Communication With the Dead

WHY do we, in this issue, publish Madeline George's article on Spiritualism? There are several reasons. First of all, it is published because it is a good, objective story of what Spiritualists believe and practice.

Next, it is given space because it concerns the religious faith of a considerable cross section of our nation.

Third, it is published because the editor feels that the taboo placed on articles of this kind by the religious press is unrealistic and unfair.

Fourth, we think that there has been sufficient evidence of personal survival to justify serious consideration of the subject.

Personally we are a poor subject for psychic experience. We have attended no seances, observed no materializations, listened to no audible voices. But we have read widely on the subject and, for the first time, will publicly confess that there have been moments in life when the personalities of loved ones, long passed away, have been graciously near to us.

We have heard dozens of ministers proclaim the persistence of personality beyond the grave. Then these same ministers have assured their flocks that the very thought of communication with the dead is evil. We think that orthodoxy breaks down at this point. How can we believe that individual personality lives on and yet deny the possibility of communication with that personality?

Is it not possible that there is here an area for courageous exploration. It may be a dangerous field for the amateur but a compensating one to the serious, competent explorer.

Communist Clergymen

HERE is one preacher who does not feel badly that J. B. Matthews, staff chief of Senator McCarthy's investigating committee, wrote that the "Protestant clergymen are the largest single group supporting the Communist apparatus in the United States today." Of course, I do not believe it. I have never personally known a minister who is a Communist. I have never known but a couple that I have suspected of being Communists. But I am glad that someone, by intention or oversight, has openly accused the clergy of being guilty of something. It gets us out from behind the ecclesiastical iron curtain which has protected us from such uncouth treatment.

Religion today is smothered in too much privilege and exemptions. There is an unholy "Sh, sh," when any public criticism is directed our way. I know that there is plenty of whispering and many unhealthy innuendoes—but a public statement against the bishop, the clergymen or the church is still taboo. Mr. Matthews crashed through the restrictions.

Much of this attitude, I feel, is caused by a concept that religion is a weak affair and one must not do anything to injure it. Religion is one of the strongest influences in the world. It can withstand severe tests and it will not hurt at all to have them come once in a while. "The blood of the martyrs is the seed of the church." We accept that, yet we try to strengthen the church today by protecting it from sacrifices. The result is a flabby institution.

I would be glad to take this argument into civil life. I cannot see a reason why church institutions should be exempted from taxation. It might be a wonderful tonic if we would voluntarily relinquish our subsidies and exemptions and try to stand on our own feet. I have no sympathy for the arguments of those who beg

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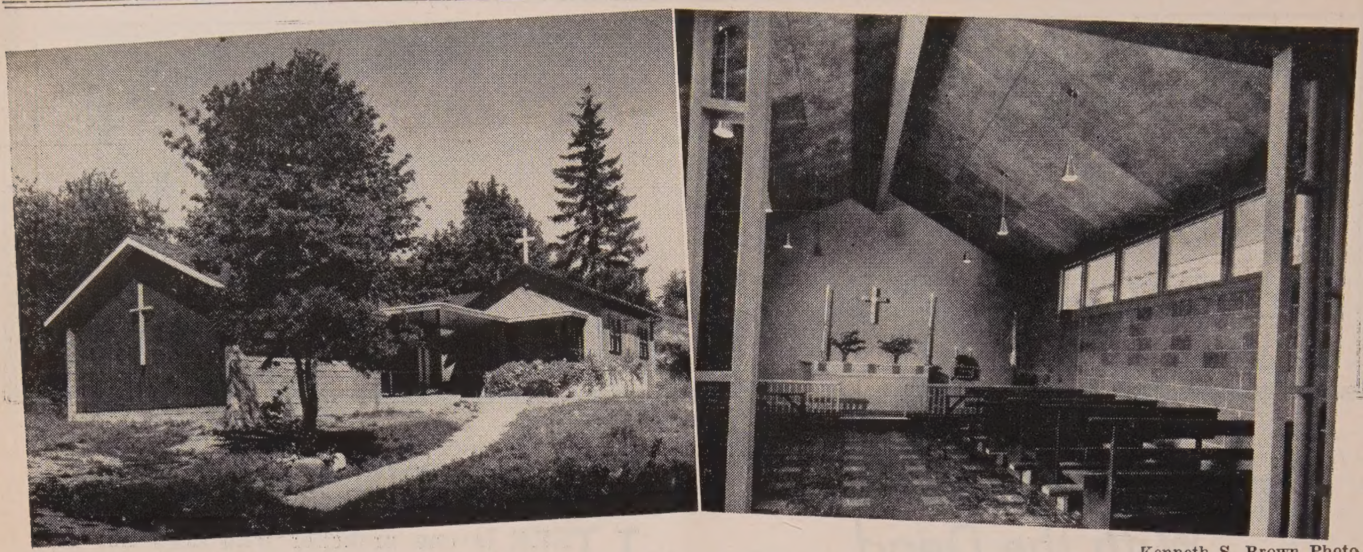

Kenneth S. Brown Photo

CHURCH OF THE REDEEMER, KENMORE, WASHINGTON

Asked by Bishop Stephen F. Bayne, Jr., of the Episcopal Diocese of Olympia, Washington, to design a $10,000 church, Robert L. Durham Associates of Seattle designed and supervised the construction of the above church. Floor is concrete slab with asphalt tile; the walls, pumice block with squeezed mortar to give texture; roof is of hand-split cedar shakes.

Editorials

(From page 7)

for funds from the public treasury to support denominational schools nor do I have much respect for the arguments used by the subsidized religious press which seeks further postal preferences from the Federal Goverenment.

But most of all, I am prejudiced against the idea that a minister must be petted, spared expense, served complimentary meals, given public utilities at cut rates. A thousand times I have heard the formal calls read to new ministers. Most of my readers know how the lines run: "That you may be free from worldly cares and avocations we promise to pay, etc." Free from worldly cares and avocations? Why should a clergyman seek such exemptions? How can he lead men, who drop under the heat and burden of the day, unless he knows something about it himself?

J. B. Matthews is no friend of mine. Under the pressure of public opinion he has retired from the McCarthy committee. But he has made some contribution to the welfare of the clergy. At least he has poked some holes through the ecclesiastical curtain.

The Borrowed Soul

In connection with the editorial above I have thought of Rudyard Kipling's character, "Tomlinson." Tomlinson was a protected personality. He was so anxious to save his soul that he tried to live his life in books and lectures—taking all of his experiences second-hand.

When he died and came to judgment he found himself in difficulty. He had had no experiences to furnish a basis of judgment.

Said Tomlinson to Saint Peter:

"O this I have read in a book," he said, "and
  this was told to me,
And this I have thought that another man
  thought of a Prince in Muscovy."

Saint Peter was dissatisfied:

"Ye have read, ye have read, ye have thought,"
  he said, "and the tale is yet to run:
By the worth of the body that once ye had,
  give answer—what ha' ye done?"

To make the long poem short, Saint Peter turned him over to a number of devils to search him for some evidence of a personality. After considerable examination they are ready to make their report:

"And they said: 'The soul that he got from God
  he has bartered clean away.
We have threshed a stook of print and book, and
  winnowed a chattering wind
And many a soul from whom he stole, but his
  we cannot find.
We have handled him and dandled him, we have
  seared him to the bone.
And sure if tooth and nail show truth he has
  no soul of his own."

Frankly, we think there is no death like the one where one fails to exert his own personality. That is the death of nothingness. Too many exemptions from the normal burdens of life create this kind of death.

(Turn to page 90)

THE PRESSURE IS NOW ON

Protestant-Catholic Relations in Europe

by John Schmidt *

IN Berlin recently the Cardinal Archbishop of Munich was the houseguest of the Evangelical Bishop of Berlin and photographs were taken showing the two men in affable discussion. In Naples the police ordered Anthony Caliandro to discontinue his social work among the poverty-stricken youth of that city's slums and to leave Italy at once. These two incidents, both occurring in 1953, illustrate how difficult it is to answer the question, "What are the relations between Roman Catholicism and Protestantism in post-war Europe?" To focus one's gaze on either aspect alone would give a thoroughly untrue impression; to focus upon both is likely to give one a mental headache.

To look first at the pleasant side, both because that is more agreeable and also because it appeared first in the post-war situation: there is evident a new understanding between Protestantism (or "Evangelicalism" as it is more commonly known on the Continent) and the Roman Church.

Trend Toward Ecumenicity

This is clear in the realm of theology, first of all. Here the interesting book (translated title *One — Holy*) by Germany's leading Roman Catholic theologian, Karl Adam of Hubingen, is significant. It avoids all vituperation. Unlike the pseudo-historical school of Luther "study," led by Denifle, he seeks to picture the conditions existing in the pre-Reformation Roman church and the Lutheran movement itself as they really were. In so doing he reaches conclusions to which a Protestant can scarcely find objection. Although he never surrenders those Papal claims which a Protestant finds both un-Scriptural and historically false, his plea for reunion is so irenic as to be hard to resist. Certainly it represents a conscious effort to understand and appreciate the Evangelical position.

Another illustration of the same ecumenical interest in the Roman Church was seen at the Lund Assembly of the Faith and Order Movement. For the first time there were present throughout the discussions official observers from that church. At least in my section, that participation was silent, but it was obviously interested. And it does represent a definite advance over Amsterdam in 1948. Without surrendering her claim to be "the only true church" Rome is seeking closer and friendlier contact with those Christians who reject Roman authority.

In actual practice this process is even further advanced. Its extent is almost beyond belief to anyone who has assumed that the arrogant bigotry of Cardinal Spellman represents the viewpoint of his church.

The incident mentioned in my first paragraph is a case in point. When the East German government placed serious obstacles in the way of a great popular assembly scheduled by German Catholics, the Protestant church of Brandenburg opened its larger church buildings for the meetings that were to have been held out-of-doors. Its members were urged to open their homes to Roman Catholics, especially youth, who had been denied previously promised lodging. To symbolize the sympathy of Protestants to the other Confession's difficulty, the leading Roman prelate, the Archbishop of Munich, was invited to be the guest of Bishop Dibelius.

That such brotherly cooperation is not one-sided can be seen in the experience of a Latvian pastor, employed by the Lutheran World Federation's Service to Refugees. He ministered to DPs who had been deposited by the floodwaters of war in a Roman Catholic part of southern Germany. In many communities there was no Lutheran or other Protestant church building where they might worship. Recognizing the existence of this need, the local Roman Catholic bishop wrote his clergy and instructed them to render whatever service they could to our Lutheran ministry for these homeless people. When, in one small town, the priest accordingly offered to permit the use of his church for worship and Communion services by Lutheran Latvians, our representative felt it only proper to remind him that in such a service the worshippers would come to the altar to receive the Sacrament, thus violating the rigidly enforced Roman separation between the nave and the chancel. But even this objection was brushed aside by the priest and the services were held.

In other areas, as in Hannover, such reciprocity was normal. With many churches destroyed, Lutheran and Roman Catholic church buildings were placed at the disposal of the other Confession when need existed.

Often an American observer would have to rub his eyes in wonder. Had the time indeed come when the wolf and the lamb would lie down peacefully together?

The Ugly Head of Intolerance

Unfortunately there are many other facts that shout loudly, in answer, "Not yet!" Some of these led Bishop Hans Meiser to report to his Synod of the Lutheran Church of Bavaria that the governmental situation in that section of Germany was unsatisfactory. "I am obliged to note that up to the present it has not been established by the cooptation of a single Protestant minister into the Bavarian Cabinet that there is any real willingness to accord the Protestant section of the population its rightful share in the supreme government of the state. Also, the fact that it seems to be becoming the regular thing to refer in official pronouncements to the Bavarian people as if there were no considerable Protestant groups belonging to it at all is causing us a good deal of distress."

In conclusion, the Bishop went on, "I know all too well that the two churches —the Roman Catholic and the Evangelical Lutheran — stand shoulder to shoulder in many questions of public affairs, and must continue so to stand. It is for that very reason that I am concerned to see that no mistrust shall grow up, but that everything shall be done to check it."

In Bavaria and elsewhere the Roman Church has used its members who hold key government posts to give both advance information and preferred position to its program. In this way government funds are often made available to strengthen the ecclesiastical position of Rome vis a vis the Protestant church. Incidents have even occurred in the office of the U. S. High Commissioner that were described later, after protest was made by us, as a "mistake." It should be noted, however, that while the "mistake" was not repeated with the Protestants, the Roman Catholics were permitted to keep the advantages gained by the earlier one! It is clear that eternal vigilance is still the price of liberty.

---

*Former director, The Lutheran World Federation Service to Refugees, Geneva, Switzerland.

The Yalta-Potsdam division of Germany inadvertently changed the proportion of Protestants to Roman Catholics from 2/1 to 1/1. Statistically, Protestants will have a slight edge in Western Germany, but within the ruling Christian Democratic Party of Conrad Adenauer virtually all leading posts are held by Roman Catholics. (The dilemma of German Protestants lies in this, that their only practical political choice is between the bitter anti-church Marxism of the Social Democrats and Rome.)

It is hardly surprising that attempts are made to utilize this situation to the advantage of the Roman church, especially where the influx of refugees has created "diaspora" problems. Educational and social service institutions can be very important in establishing a Catholic foothold in Schleswig-Holstein where there are many refugees from Catholic areas, or in "converting" the large number of Lutheran refugees who have come into heavily Catholic Southern Bavaria.

In other parts of Europe the situation is even worse. *The Christian Century* (March 11, 1953) reported in detail on the ostracism of Hubert Butler for daring to question in an "impartial study group" the official Roman Catholic interpretation of Tito's persecution of Stepinac. A few months earlier the Roman hierarchy drove from office the Minister of Health, Dr. Ryan, for proposing a "socialistic" scheme of health insurance. Of perhaps even more serious significance is the fact that both incidents have been ignored by almost all newspapers in Great Britain and the United States. Criticism of Rome is "intolerance."

In Spain and Italy the power of the Church of Rome is unchallenged. Neither dictator Franco nor Premier Gasperi dare oppose its will. Significantly both governments are weak in popular support. Italy's Communist Party is the largest in free Europe. In Spain millions would vote the same way in a truly free election, not because they are Marxists but because Franco (and the West) have convinced them that there is no other alternative to Franco's clerical, police state. In neither country has there been a real effort to cure ugly social ills. Although all primary education in Spain, for example, is controlled by the Latin church, over sixty per cent of the people are illiterate. In the Naples area poverty and filth were so prevalent that my daughters exclaimed with horror, "But doesn't the Pope know about these terrible conditions?"

Protestants in a Ghetto

In Spain Protestants live, as John Mackay has stated quite accurately, in a ghetto. They are second-class citizens. There are few voices that challenge Cardinal Segural of Seville who insists upon strict enforcement of the Concordat of 1851 with the Vatican by which Catholicism is the only religion with freedom of propaganda, which means that Protestant places of worship may not be called "churches" or be built according to ecclesiastical architectural style, nor may they conduct evangelistic activity. All public officials and members of the armed forces must attend Mass. The education of Protestant youth, at the university level, is handicapped. Even civil marriage is impossible unless the parties can prove that neither was baptized by a priest for no conversion to Protestantism is recognized. As a result many young Protestants must choose between submitting to marriage by a Roman priest or of living in what the state and community would consider open fornication unless they can afford to travel outside of Spain for the marriage. Even Protestant churches that minister primarily to foreigners in Spain, as is the case of the Lutheran church which conducts its services in German find it extremely difficult to secure needed permission to obtain quarters or even to hold services. Such permission, withoutwhich services would be illegal and hence prohibited by the police, is rarely denied. What happens is that no answer is given, for months.

Italy is not as medieval as Spain, but Protestant-Catholic relations are controlled by the Concordat negotiated with Mussolini in 1920. Although the new Italian constitution provides for "freedom of religion" the clerically-dominated post-war government interprets that phrase in terms of the Concordat. Our government and those of the other Western powers made no protest at a time when such a protest would have been effective.

Protests have been made in both Italy and the Free Territory of Trieste against a custom instituted by the occupation powers, the permitting of radio broadcasting by Protestant churches. In Trieste these protests have not succeeded, but in Italy Protestants are limited to fifteen minutes, once a week.

Reference was made earlier to the status of Dr. Anthony Caliandro, an Italian-born American citizen. With his wife, who is a native American, he has been conducting a social center for children of Naples, who live in one of the worst slum areas in Europe. He has also sought to aid men who have left the Roman priesthood and who find it extremely difficult to find a new livelihood in Italy. Now he has been denied permission to remain in the country. No reason has been given. The obvious one is that he is *persona non grata* with the Roman church. Thus far even a medical statement from his doctor, a Protestant physician of high standing, that he is unable to travel has not been able to stop these proceedings. The American Embassy in Rome does not seem to have interested itself very much in the case.

There is also in Italy a Lutheran clinic, of many years standing, which since the war has been taken over with government consent by the Church of Rome. It is still involved in litigation and will probably remain so for many years to come. The explanation is in the fact that the legal fees required to delay a decision represent only a small fraction of the profits from the institution that now flow into the coffers of Rome.

In the face of this opposition the Waldensian church, which is as native to Italy as ravioli, continues to make progress. Most interesting is perhaps the new work that has begun south of Rome in a still feudal rural area. In these backward villages nothing had been heard of Protestantism but the wildest rumors. A year and a half ago a Protestant woman who had come to live there after her marriage died and a Waldensian pastor came for the funeral. Out of curiosity the villagers attended. To their amazement they learned that Protestants believed in Jesus Christ. They learned some other things also that impressed them. The pastor was requested to return that they might know more about Evangelical life and teaching. From that small beginning there are now informal services being held in a number of little villages by students of the Waldensian seminary in Rome.

There are perhaps two conclusions that must be drawn from these two groups of facts. The first is that the Roman leopard has not changed his spots. In principle and where it is possible also in practice the Church of Rome continues to hold the position that she alone is eligible to be called

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INTERVIEWS WITH ARTHUR FORD

The Beliefs of Modern Spiritualism

by Madeline George

SPIRITUALISM is a philosophy of immortality accepted by people of many faiths, according to Reverend Arthur Ford. While they may not always call it spiritualism, there does seem to be an increasing interest among the clergy as well as many laymen.

Last Easter, for instance, the *Christian Advocate* featured an interview I had with Norman Vincent Peale, pastor of the Marble Collegiate Church, New York City, entitled "Evidences of Immortality I Have Experienced" in which he not only told of times when he was sure of the presence of the spirit of his mother, but also quoted from *The Unobstructed Universe* by Stewart Edward White. Later *The Psychic Observer*, newspaper of the Spiritualists, asked permission to reprint the article.

When the General Assembly of Spiritualists of the State of New York held its annual conclave in New York City last fall, one of the principal speakers was Ralph Thorn, a Methodist minister. Also, his daughter, Doris, sang a solo.

Recently Sherwood Eddy, YMCA secretary in Asia for many years and internationally known lecturer, told of his long-time interest in psychic phenomena in his book, *You Will Survive After Death.*

In so far, then, as the beliefs of Spiritualism are not restricted to its own group but tend to permeate the thinking of many Christian leaders today, the publisher of *Church Management* requested we get an interview with Arthur Ford, perhaps the leading spokesman of Spiritualism today.

Sherwood Eddy, in his book, told of several meetings with Arthur Ford over a period of years. Ford, he said, helped him to make contacts with many of his relatives and friends who had died, some many years ago. His father, Mr. Eddy claims, told him things that had happened to him when he was on earth, little incidents in connection with his work on the Missouri, Kansas and Texas Railroad, stories that Sherwood Eddy said he had not known. To find out whether the incidents were true, Eddy traveled a considerable distance, hunted up his father's old buddies and verified the stories. So Eddy has a lot of faith in Arthur Ford's psychic powers.

ARTHUR FORD
"Perhaps the leading spokesman of spiritualism today."

When, therefore, we read in one of the New York dailies that Ford was to speak in the city, my husband and I decided, out of curiosity, to go to hear him. We attended two evening sessions when Ford was scheduled. He gave a scholarly lecture one night and "spirit messages," as they are called, another night. These were truly uncanny. For about an hour he gave one message after another, using both given and surnames of people who had passed on and members of the audience whom, he said, the spirits wanted to contact. The messages were intensely interesting to novices like my husband and me.

One spirit sent greetings to his sister and told her that he didn't commit suicide as she had been told, but that instead he had tried to escape those who were torturing him in a concentration camp and was shot down in the process.

Ford says he gets his messages through one spirit, Fletcher, a former French Canadian when on earth. We were told that in private seances he goes into a trance and lets Fletcher use his vocal cords and converse with any who happen to be present.

As neither my husband nor I had received any message at the meetings and were frankly curious by then, and also wished further material for this article, we approached Mr. Ford after the meeting and asked for a private meeting. An appointment was made for a day or two later.

When we visited Mr. Ford at his hotel room, he told us, almost at once, that he would go into a trance, induced by "a sort of self-hypnosis" and that Fletcher would speak to us. He had asked no questions about ourselves, and so far as we know, had had no previous information about us. In a few minutes Ford appeared to be sleeping. Then we heard a voice similar to Mr. Ford's (naturally it would be, using the same vocal cords) but with a slight accent, saying "Good afternoon, this is Fletcher."

We greeted him and talked with him about forty-five minutes. He told my husband many things about members of his family who had passed on years before. He gave their names and nicknames and described their appearance and character traits. He also mentioned friends and people with whom my husband had worked in the past. Fletcher didn't do so well by me, possibly because I have very few close friends or relatives who have passed on. He mentioned my grandparents, but what little description he gave didn't seem to me to fit them too well. He did mention an old friend by name and said, "She also knew your mother and father." That was true. Fletcher spoke of many other people whose names we did not recognize. We wrote them down and later remembered some of them.

One incident stands out. Fletcher said, "There is a minister here from the Reformed Church, says he is from Chambersburg, Pa. He wants to thank you for being kind to his daughter, Margaret."

Perhaps we should have inquired further regarding his name, but being new at this we were probably a little shy at talking to spirits. We wrote that down in the notebook we brought along for the purpose.

About a week later, in going over the notes, I thought perhaps if I went over my mental list of Margarets I'd discover this minister. So I tried it. Then I recalled an elderly lady in our section of the city whose name is Margaret. To say we were kind to her was perhaps stretching matters; we did visit her, but mostly because we enjoyed her company. I called her up, however.

"Listen, Margaret," I said, "didn't you tell me once that your father was a minister?"

"That's right."

"What denomination did he work for?"

"German Reformed," she replied. I was commencing to feel a little queer inside. I asked further, "Where did he work?"

"Oh, around Lancaster, Pennsylvania. Why?"

"Margaret, do you remember whethed he ever lived in Chambersburg?"

"Sure," she answered, "he was born there."

I would really consider that positive evidence if it were not for one thing—my husband and I had taken her to the Spiritualist convention with us when we went to hear Ford, as she had had some contacts with him years before. I asked her if he had known anything about her family. She felt sure he didn't. She said that she had merely attended a few meetings where he had spoken. She had greeted him after the meeting and talked with him a few minutes, but she claims that she had told him about the other meetings where she had heard him and had not mentioned her family. Nevertheless there was that contact which casts some doubt on that otherwise remarkable evidence.

While in Mr. Ford's hotel room, my husband picked up some circulars about camp meetings to be held during the summer and at which Mr. Ford was scheduled to speak. As we had not yet made our vacation plans, we thought it would be fun to investigate further this very fascinating subject and, at the same time, enjoy a rest in the country. Without telling Mr. Ford, we arranged to spend ten days at Niantic, Connecticut, where the Connecticut Spiritualists have a little vacation community.

We found out later that this was one of the smaller camps so Arthur Ford was not kept as busy here as he would be later in the summer at some of the more noted gathering places. The situation, therefore, proved ideal for interviews and further study on the subject.

Arthur Ford is an average-built, rather attractive man with a soft voice. An ordained minister of the Church of the Disciples, he was serving with the armed forces during World War I when he first became aware of his psychic powers. He found that, whenever any of the men in his outfit were killed, he became aware of the fact, as if their spirits would report to him. Unable to understand this strange phenomenon he went to see Conan Doyle and then The American Society for Psychic Research. He was told that he was, apparently, very psychic. They said that while there are many ordained ministers, that few of them have psychic gifts or powers and that, therefore, his gifts could add considerably to his usefulness, especially in regard to helping people who needed some proof of life after death.

He soon found that most of the denominations had little interest in psychic manifestations. The Spiritualists, on the other hand, welcomed him with open arms and made him their missionary at large. Now, wherever he goes to speak, he finds crowds waiting for his messages from the other world.

"Spiritualism," Ford says, "is not a cult, a sect, nor even another denomination. In fact," he continued, "Spiritualism is not even a religion. It would be clearer to say that Spiritualism is religion, because every religion that the world has ever known, without a single exception, has been born in psychic phenomena, and every religious leader that the world has ever known has been a medium. Every religion that teaches that there is a hereafter is spiritualistic in the true sense. Every man is either spiritualistic or materialistic.

"It is unfortunate," Ford said, "that the word 'Spiritualism' has become identified with a specific group as if it were another sect. Actually Spiritualism is a fellowship of people who believe in survival after death and communication between the two worlds by means of mediumship. A good Spiritualist seeks to mould his or her life in accordance with the highest principles derived from such communication."

The movement is loosely organized, has no creeds or dogmas. Therefore any person, no matter what his church affiliations, can be a member of the Spiritualist group. In fact they make little efforts to get anyone to join the movement; they seek only to share with others their assurance of life after death and communication with the spirits. There is no way, therefore, of knowing how many people are Spiritualists. Ford said that about ninety per cent of those who show interest by frequent attendance at meetings or in other ways, as by personal expression of belief, are members of other churches. He claims that the majority are Catholic, then Protestant, then Jewish. Certainly we met people from all three of those faiths at the camp meeting.

According to Ford, nothing is taught that is not already in the Bible. It is the belief of Spiritualists, gained through messages they claim are given by many souls that have passed on, that spiritual life continues after death and that everyone gets a chance to go on to higher planes. Hell is the kind of condition you make for yourself according to the spiritual life you have here. When you are ready for a better life through spiritual growth, you naturally go on to a better life. At first, they tell us, when spirits pass over, they find life little different from life here except that they are freed from their physical bodies and, therefore, live in an "unobstructed universe," able to pass through material things, as Jesus passed through closed doors after his resurrection. Here on earth our bodies handicap us, not only because they give us pain at times, but also because they cannot follow our minds. You might read and imagine yourself in India but your body will soon call you back to change its position or feed it. In the next world, they tell us, we shall need only to will ourselves some place and we shall be there! Where we shall wish to go will probably depend upon the plane in which we shall be living at the time and that plane will partly depend upon what growth we have made at home.

Many people have no trouble accepting the idea of life after death and the presence of spirits, but they object to the use of mediums. The definition of a medium as adopted by the National Spiritualist Association is: "A medium is one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality intelligences in that world are able to convey messages and the phenomena of Spiritualism." In other words, people who lack sensitivities to higher vibrations can contact the spirit world through those who have such sensitivities, even as we might use a television set to bring to us the music and pictures in the air all around us that we cannot see without such an instrument. A "control" they say, is a spirit who is sensitive to the lower vibrations in which we live. Thus when a control reaches down and a medium reaches up they contact each other. The less sensitive spirits give their messages to the control who in turn gives them to the medium, and he (or she) passes

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WE RECOMMEND THE

Church Purchasing Agency

*by W. Page Selby**

FOR many churches large annual expenditures are made for supplies, such as printing, maintenance, fuel, office and equipment. In our church the finance committee in recent years has watched items in our budget double as the program expanded. It became important to us to determine whether a few principles of good purchasing could produce worthwhile savings. A quick check indicated that savings could be made.

Item 1: We found that for convenience alone, our printing had been given to one supplier without competitive bids. Upon checking prices, it was apparent that we were paying about twenty per cent more than we needed to. This amount did not seem much on individual orders. But for the total printing bill for the year of approximately $2,000.00, the potential savings looked more worthwhile.

Item 2: We had made no attempt to study our yearly consumption of individual items. We had been buying fifteen reams of mimeo paper three times a year. When we bought a year's supply in one purchase, we saved twenty-five per cent.

In the light of our experience it may be helpful to other churches to highlight a few purchasing principles we have used successfully. It is difficult to set up a program which can be adapted by both large and small churches, but even one or two of these suggestions used where they are best suited will certainly produce savings.

The Church Purchasing Agent or Committee

In most churches, purchasing for the church is done by everyone from the minister and the sexton to members of ladies' committees. In some cases, as many as fifteen people during the year make purchases for the church account. Several people often purchase the same item for different departments or church organizations. For instance, the Sunday school has parties from time to time and a purchase of paper plates, napkins and cups is made; the Women's Society has the same needs and purchases its requirements; the church buys the same items for their general use; and the Youth Groups make their own purchases. Because the use by individual groups is small and because it is convenient to purchase only what is needed for one function at a time, the purchases are usually made from a local retail outlet. A courtesy discount of ten per cent is often granted, and everyone is satisfied that a saving has been made. Actually the courtesy ten per cent discount is based upon the full retail price. The saving is not a saving at all as we shall see later.

If someone in your church organization, either volunteer or paid staff, can be made responsible for purchasing, simply by coordinating church buying, real savings can be created. You may possibly have in your congregation a purchasing agent who would be willing to take over such a responsibility. Another possibility is a purchasing committee, with each member designated as buyer for certain supplies. Arrange to channel all requests to this individual or group to make the purchase or to recommend a plan to make group purchase of similar items. Each church organization can share the cost in accord with its use of the item.

For the individual or the committee to do an intelligent job, it is necessary to accumulate records of the year's requirements of items used so that a decision on the quantity to be purchased can be reached. And the buying function can be executed properly only if the needs of the church are anticipated in advance so that sufficient time is allowed to buy intelligently.

Naturally, the church purchasing agent or committee would be responsible for securing competitive bids on supplies or services secured by the church. An operating principle to have only purchases above a stated amount subject to competitive bids may be desirable. When the sexton needs to buy a fifteen-cent socket at the store, there would be no need to refer this to the committee to make the purchase. Incidentally, such a purchase would be recorded on the purchase records, so that in review, if this were occurring quite often, the desirability of securing a supply at one time would be apparent. Also, experience with various supplies may develop one source in town which gives better prices than others. A little anticipation of supply needs will

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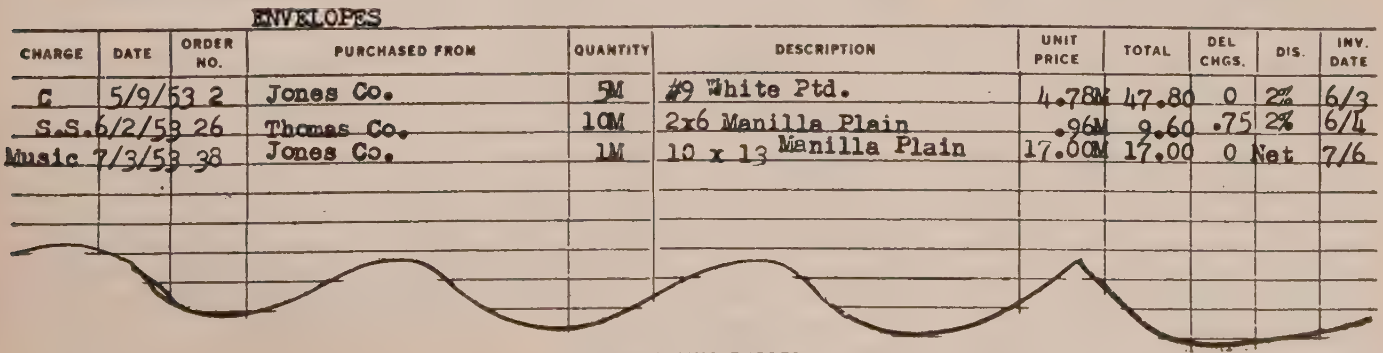
*Trustee of the First Methodist Church, Westfield, New Jersey.



ENVELOPES

CHARGE	DATE	ORDER NO.	PURCHASED FROM	QUANTITY	DESCRIPTION	UNIT PRICE	TOTAL	DEL CHGS.	DIS.	INV. DATE
C	5/9/53	2	Jones Co.	5M	#9 White Ptd.	4.78M	47.80	0	2%	6/3
S.S.	6/2/53	26	Thomas Co.	10M	2x6 Manilla Plain	.96M	9.60	.75	2%	6/4
Music	7/3/53	38	Jones Co.	1M	10 x 13 Manilla Plain	17.00M	17.00	0	Net	7/6

PURCHASING RECORD

An investment of a few dollars will give your church an adequate record of its purchases.

save money if only in saving the time it takes to run down to the local store every time a small item is needed. This may be difficult in a church, but it can be done.

Sources of Supply

Quite often in small communities, it may be difficult to determine who can bid on your needs. If there is any industry in the community, a talk with the purchasing agent, who will be glad (in most cases) to help, will turn up information on wholesale paper houses, mill supply houses, printers, envelope sources, office supplies, janitorial supplies, and so on.

It would be unfair to expect him to do the work, unless he is a member of the church, but perhaps he will have an old copy of the *Thomas Register*, a source book used by purchasing departments, or can supply the names of discount houses in the area who publish catalogs of their own. In the East we have such concerns as Bennett Brothers and L. C. Mayers in New York, and there are many others who grant substantial discounts on all types of supplies. It's worth the effort to secure catalogs from several good industrial office supply concerns and a mill supply house. The local school board is a fine source of names of concerns who bid on the yearly purchases of school supplies.

Many churches feel that it is mandatory to favor local merchants in purchases and even to favor their own members. By all means they should be included on the list as bidders, but most church members who are merchants are Christian enough to accept the principle that their church should not pay a premium to purchase from them.

Don't be misled by a courtesy discount of ten or fifteen per cent. This is based upon the full retail price. It's possible to purchase church needs direct from wholesale houses, just as the merchant does, and to secure the better price. In comparing prices, determine what the delivered cost will be for the price a local merchant quotes usually includes his delivery charges. Today that is quite an item. What the cash discount for payment in ten days can be important, too, if one is allowed.

Cooperative Buying

Many churches have gained a substantial savings by pooling their needs and by buying in large quantities such items as mimeo paper, sanitary paper, envelopes, and other proper items and even church school supplies.

I have often wondered why a group of churches in the same community does not set up a central mailing bureau and then purchase addressing equipment, offset printing equipment, folding machines and other equipment which could be bought and operated on a cooperative basis. It would certainly be sensible also to establish a cooperative library on visual aid films and film strips.

Purchasing Record

An actual buying record can be the greatest tool for savings any church could establish. It gives a ready reference to cost, to quantities purchased over a period of time, and to previous sources. An inexpensive visible record can be set up for no more than $15.00. This record can be maintained by the person or committee making the purchases.

Also, it would be to the advantage of a church making more than twenty-five purchases a month to have a regular purchase order. A standard three-part form with your name on it can be bought for about $30.00 per 1,000 sets.

In a large church supplies sometimes arrive and no one knows who they are for or who ordered them. If a standard order form is used, there is a complete record of the purchase. It's a good idea to have the person placing the order to approve the invoice, to check the receipt and price and cash discount, and then to pass the bill to the treasurer for payment. This procedure will make sure the price is the one agreed upon and that a duplicate invoice is not paid a second time. If the volume of purchases does not warrant an order form, writing purchase orders on the church letterhead with carbon copies used for recording pertinent information is just as effective provided each purchase is numbered chronologically.

Conclusion

There may be problems in churches where different committees do not want to give up their autonomy. However, they can still have this individuality while passing their recommendations on to the purchasing committee for final execution.

A purchasing record provides an invaluable comparison with previous purchases.

Most churches are always seeking ways of putting their laymen to work, and are often disappointed when they get refusals to make evangelism calls, teach Sunday school, sing in the choir or to undertake other similar duties. As a general rule, a layman is willing to contribute talents which tie in with his vocation. Who knows, the purchasing function may interest a fringe layman in the church, and by this activity on his part magnify his general interest.

The purpose of this article is not to outline a means of reducing a budget in the church. We know that per capita giving is low enough as is. But it is meant to make available dollars saved for those many activities in our church we believe we cannot afford now. A church membership is generally more appreciative, if it's believed their money is being spent wisely and effectively. There are savings in your church budget—savings that can be used for other things.

Verses for Daily Living

By Belle Chapman Morrill*

Fulfillment†

Oh, spring was never lovelier
Than rolling hills ablaze,
Where gold leaves clap their hands for joy,
Where woodland choirs praise,
And thanks for berry, nut and seed,
Each furry creature prays,
For God is near!

Each friendly face before me glows
With warmth and tenderness;
The prayers of comrades near and far
Rise up to heal and bless;
And nights that might be anxious, know
A holy restfulness,
For God is near!

Continuance

As lifelong lovers by their open fire
Commune in language that does not require
Continual flow of words upon the ear;
But, after silence, can pick up the thread
So easily, of words that have been said
An hour ago . . . "As I was saying, dear."

So as I wake at night with joyful prayer
To meet Thee, who art always waiting there
To lead me to new levels, unexplored,
My words are hushed as I commune with Thee,
Yet conscious of Thy close Reality
Are soon resumed . . . "As I was praying, Lord."

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*Miss Morrill is a frequent contributor to this periodical. She is the author of "Hidden Power," a vest pocket edition of forty devotional poems. Copies of the book may be secured by addressing the author, care of "Church Management," and enclosing twenty-five cents.

†Suggested by the letter from a friend facing a serious operation.

Someone has said—The nicest thing about being interesting is being interested.

The most used brands of food are used so extensively because of the publicity given them. Advertising increases business, it increases attendance at ball games, it will increase attendance at your church.

—*Practical Church Publicity*
(Broadman Press)
by Richmond O. Brown

Report on THE WASHINGTON PILGRIMAGE

THE third program of The Washington Pilgrimage* was held in Washington, D. C., April 30, May 1 and 2, 1953. The plan of the pilgrimage is for interested people to gather at the capital city. Then, in groups, they visit the historical shrines, libraries, art galleries and churches which have had a part in establishing our American concept of democracy and religious tolerance.

Several hundred people, from many states, made up the group for this last pilgrimage. Plans had been carefully made by Dr. Harold Dudley and his wife, Ruth. These people know Washington intimately and have excellent connections with the various government agencies and wonderful cooperation was secured in making arrangements for the program.

The general direction of the Pilgrimage is under David C. Cook, III, president of the David C. Cook Foundation, Elgin, Illinois.

Church Management has cooperated in the plans since the inception of the movement and its publisher, William H. Leach, is on the Board of Directors. The climax of the pilgrimage is found in the Saturday evening dinner when awards are made to churchmen and women for the year. This dinner is known as "The Awards Dinner." The awards are presented by *Church Management.*

In the 1953 meeting awards were presented as follows: Clergy Churchman of the Year 1953, Dr. Louis D. Newton, minister, Druid Hills Baptist Church, Atlanta, Georgia; Lay Churchman of the Year, George Stoll, Louisville, Kentucky; Churchwoman of the Year, Mrs. Leslie E. Swain, Craigville - on - Cape Cod, Massachusetts.

Plans are now being made for the Pilgrimage of 1954. Readers of this magazine who may be interested in information regarding the dates, program, and other matters may write to the editor for such information.

The addresses which are published here give a picture of some of the good things in store for those who participate in future pilgrimages. The reader will note the inter-faith aspect of the program. Judge Youngdahl is an active Lutheran; Mr. Barr is a Jew; Mr. Grover is a Mormon; Dr. Ellis is a Roman Catholic.

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*Founded under the longer title: "The Washington Pilgrimage of American Churchmen."

PRESENTATION OF AWARDS

Dr. William H. Leach, editor of CHURCH MANAGEMENT, places in the hands of the nominees the attractive leather bound certificates which certify that each has been selected as Churchman for the year 1953. From left to right: William H. Leach, George Stoll, Mrs. Leslie E. Swain, Dr. Louis D. Newton.

This Nation Under God

*by the Hon. Luther W. Youngdahl**

ON the occasion of the commemoration of the seventy-fifth birthday of the distinguished poet and philosopher, Carl Sandburg, he penned these lines:

There is only one horse on the earth,
  And his name is all horses;
There is only one bird in the air,
  And his name is all wings;
There is only one fish in the sea,
  And his name is all fins;
There is only man in the world,
  And his name is all men;
There is only one woman in the world,
  And her name is all women;
There is only one child in the world,
  And the child's name is all children;
There is only one Maker in the world,
  And His children cover all the earth,
  And they are named all God's children.

You have come from different parts of the United States and from different religious denominations but all as God's children to rededicate and reconsecrate yourselves to the spiritual heritage which has made America great. The Washington Pilgrimage is a broad religious movement that draws its strength from all faiths. You have come here because you recognize the fact that we cannot take for granted that our religious heritage will endure.

When Benjamin Franklin came out of the Constitutional Convention, it is related that a lady asked him, "What shall it be, Mr. Franklin, a monarchy or a republic?" Mr. Franklin responded, "A republic, if you can keep it." To keep our republic we must keep our religious faith strong. Many have merely a hazy remembrance of the tenets of the American system—the Bill of Rights and some phrases from the Constitution or the Declaration of Independence but forgot the fundamental truths upon which the tenets are based. These truths are the law and the will of God. Only if these are understood and espoused can evil be defeated.

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*Judge, United States District Court, Washington, D. C.

The freedom that the Colonists sought was the right to seek grace through a personal relationship with God, free from the intervention of other men, the right to human dignity based on this relationship rather than on man-made standards and the moral responsibility and brotherhood arising from this relationship. It was to gain these rights for themselves and for the generations to follow that they staked their lives and their fortunes and forged the American political, economic and social system as set forth in the Declaration of Independence, the Constitution of the United States and the Bill of Rights. "These liberties," as Thomas Jefferson said, "are the gift of God." If we do not appreciate them and nourish them, we may lose them.

In Sandburg's novel, *Remembrance Rock*," retired Supreme Court Justice Windom had constructed this remembrance rock in the garden of his home. There he had reverently placed containers of earth from the principal battlefields of the nation. Justice Windom was wont to retire to remembrance rock for a renewal of his faith. When he passed away his grandson noticed these words written on remembrance rock: "The terrific obstacles that faced our people in the early beginnings of our nation when the republic seemed to hang in balance—these must be remembered. To lose them is to lose the republic. Nations go down when they forget where they came from and when they become satisfied with themselves." Today we need to retire to our remembrance rock for dedication, faith and prayer. For we are participants in an unparalleled struggle for the minds and souls of men. Arrayed on one side are the spiritually barren ideologies which endeavor to uproot the spiritual foundations of our society. On the other side are the cherished spiritual concepts and religious values without which our society would soon pass into oblivion.

The nature of the struggle in which these contrasting ideologies are engaged is illustrated in the statement of Lenin: "It does not matter a jot if three-quarters of the human race perish: the important thing is that the remaining one-quarter be Communists." The contrast to this philosophy we find in St. John, thirteenth chapter, verses 34 and 35: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Build Spiritual Resources

The Western World must do more than build up armaments and stockpile raw materials. We must act with every spiritual resource at our command. Millions of people who are now indifferent to God are unconsciously giving aid, comfort and help to the Communists.

The following words of American Ambassador Harvey in a London address in 1921 are even more applicable today: "The real strength of a country is not measured by armies and navies. A school house at the crossroads is more potent ultimately than a dreadnaught by the sea. One church on a hilltop is worth a score of regiments. All mankind will some day realize that there is more power and glory in 'Lead Kindly Light' than in all the fighting anthems of the world."

Our religion and democracy are so strong that they can never be conquered by direct and open attack. They can only succumb to indifference and neglect. Arnold Toynbee said, "All civilizations which have been destroyed, have destroyed themselves and that even where a civilization's downfall has apparently come from outside forces, external pressures merely reveal the internal weaknesses which antedated the crisis. The fall of the Roman Empire was due largely to internal corruption and in more modern history we note the corruption and lack of respect for law in the French nation was even more dangerous to the French than the German troops on the other side of the Maginot Line."

Fortunately for America and for the world, there seems to be developing a spiritual renaissance. The big event of our age is a spiritual something that has been growing in the hearts of men. Even secular organizations recognize the necessity of religion. The American Legion and the Fraternal Order of Eagles during the past year have stressed the necessity of religious emphasis in the lives of their members. On every side one hears, "America's problem is a spiritual one." Because, despite our material resources, we Americans are searching for confidence, conviction and hope. It is not the first time America has needed hope. The men and women of 1776 needed the same thing. Their strength was the inner assurance that comes from a living faith in God. Our free way of life was developed by men and women of deep religious faith. In the Constitutional Convention Benjamin Franklin stressed the necessity of prayer and emphasized that if this nation did not place its trust in God it could not endure. The great emancipator in the dark days of the Civil War, in 1863, asked the people to get down on their knees in penitence, asking forgiveness. Then our great president at his inauguration electrified the citizens of our beloved country by opening his address with a beautiful prayer. It interested me very much to read the story about the criticism that came to President Eisenhower during his campaign for talking too much about religion. General Eisenhower refused to be swayed from his path. He said: "There is a great spiritual yearning and hunger among the people of this country and I meet more and more people who are not ashamed to express it."

At a prayer breakfast recently held in the nation's capital, the President said: "Without a continuation of basic principles on which our nation was founded our system of government cannot endure. Only a people, strong in Godliness, is a people strong enough to overcome tyranny and make themselves free and others free." "You can't explain free government in any other terms than religious. The founding fathers had to refer to the Creator in order to make their revolutionary experiment make sense; it was because all men are endowed by their Creator with certain inalienable rights that men could dare to be free. They wrote their religious faith into our founding document, stamped their trust in God on the faces of their coins and currency and put it boldly at the base of our institutions. And when they drew up their bold Bill of Rights, where did they put Freedom of Worship? First, in the cornerstone position. That was no accident. The paramount issue of the day is this: Do we still have religion in the cornerstone position in our hearts?"

Everybody's Job

This job of building a better country is not only for the President of the United States. It is a job for every individual citizen. It means the acceptance of individual responsibilities. In 1824 the story is told of a young German who went to the German philosopher, Goethe, to get his autograph. In addition to writing his autograph, Goethe penned this important bit of philosophy, "Let everyone sweep the broom clean in front of his own door

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and the whole world will be clean." The world will be reformed only as the consecration process takes place in the hearts of individuals.

You recall possibly the story of the girl who had her first date. She went to her pastor to seek some advice. He said to her, "If your boy friend places his hand on one shoulder, I'll not worry. If he places his hand on the other shoulder, I'll not worry about that. But if he places his hand on both shoulders. I'll do some conscientious worrying about it." After her date she came back to the pastor and he asked her how she had gotten along. She said, "Pastor, my boy friend placed his hand on one shoulder, then on the other shoulder and then I decided to place my head on his shoulders and let his own preacher do the worrying about the situation." Too many of us are like that. We fail to accept responsibility for ourselves.

Bonaro Overstreet has said:

You say the little efforts that I make will do no good,
They will never prevail to tip the heavy scale
Where justice hangs in balance,
I do not think I ever thought they would,
But I am prejudiced beyond debate
In favor of my right to choose which side
Shall feel the stubborn ounces of my weight.

This nation needs the stubborn ounces of weight of every Christian.

What makes a city great and strong?
Not architecture's graceful strength,
Not factories' extended length,
But men who see the civic wrong,
And give their lives to make it right,
And turn its darkness into light.

What makes a city man can love?
Not things that charm the outward sense,
Not gross display of opulence,
But right that wrong cannot remove,
And truth, that faces civic fraud
And smites it, in the name of God.

This is a city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone, nor wood,
But Justice, Love and Brotherhood.

"Career girls have created a new type of woman—half amorous and half Amazon."—Shannon Fife.

* * *

Those who live Christian lives are ready at all times to testify with confidence that Christian truth works out well when put into operation.

* * *

Our Lord declared that the way to get real satisfaction out of life is to forget the selfish demands which life makes upon us—to transfer the center of our lives outside ourselves.

Spiritual Basis of Great American Documents

by Joseph Barr*

THE subject of our short discussion here this afternoon is the "Spiritual Interpretation of Basic American Documents." It is a remarkable historical fact that these three most important American documents, the Declaration of Independence, the Constitution, and the Bill of Rights appeared in the span of less than 15 years, that is, between 1775 and 1790. Their genesis, however, goes back thousands of years since they are a living result of teachings which first came from Mount Sinai, restated over a thousand years later in the Sermon on the Mount, and are the direct result of the moral code preached by the Judges and Prophets of Israel.

The Pilgrim Fathers and the Puritans, who first brought to the American shore the Anglo-Saxon concept of human liberty founded on the dignity and status of the individual, were steeped in the traditions of and founded their concept of liberty on the Old Testament. Their moral code, and indeed their daily life, was based, in major part, on the precepts and teachings which decried human slavery and proclaimed the oneness of man, as well as the accountability of each man for his brother.

On the Liberty Bell in Philadelphia are the words taken from Leviticus (chapter 25, verse 10), as most expressive of the sentiment of the American Colonists, "Proclaim Liberty Throughout the Land to all the Inhabitants Thereof." The immortal statement of Jefferson in the Declaration of Independence that—

> . . . all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of happiness. . . .

stems from the prophets of Israel. For it was these prophets who, as history shows, first expressed the thought of the brotherhood of man under the Fatherhood of God.

What parable could best be cited to paraphrase the fundamental guarantee of the Constitution and the Bill of Rights, as well as the spirit of the Declaration of Independence, than that which Nathan employed in criticism of David, expressive of the right of the individual to be free from the oppression of the State, as well as that evil which stems from autocratic authority which, without account, takes what it wills and denies fundamental human rights.

It has been truly stated that the pioneering fathers carried their axes in one hand and the Bible in the other. With their axes and their tools they fashioned the physical America which is visible to our eyes, things of stone, of wood and iron. But from the Bible they took that which fashioned the moral code which has been our pride and heritage as Americans.

It is for note that next year marks the 300th anniversary of the landing in New York of a small number of Jewish colonists finally admitted to New Amsterdam, the first Jewish settlers in America. In noting this what better illustration can we use of what America means and has meant than the words of Washington sent to the Hebrew Congregation of Newport, Rhode Island, established in 1658. He said and I quote:

> The citizens of the United States of America have a right to applaud themselves for having given to Mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise, of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support. . . .

We would be derelict if we also failed to note that just as the fathers of American democracy borrowed from the judges and prophets of Israel in establishing on the western shores of the Atlantic a nation conceived in liberty and dedicated to the proposition that all men are created equal, so there has been established in that land which nurtured the culture from which we borrowed, a new nation to bring back to that territory the ideas of the equality of men, to which it first gave birth, but which have been there forgotten for thousands of years. The Constitution of the Free State of Israel, promulgated just a few short years ago, is modeled on the Constitution of the United States of America. Let us hope that as the principles for which the American War of Independence was fought became the genesis of democracies in both North and South America, so shall the principles already existent as a living document in Israel, serve to bring light into those areas where darkness has been prevalent for many thousands of years, in order that nations may beat their swords into plowshares and their spears into pruning hooks and that—

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*Representing the National Conference of Christians and Jews.

> . . . all people will walk every one in the name of his god, and we will walk in the name of the Lord our god. . . . (Micah 4:5)

DO YOU EXPRESS APPRECIATION?

Deep in every heart is the yearning to be accepted, to be loved, and a feeling that one means something to somebody. But people do not express their appreciation very much. Most of them are like the nine whom Jesus healed. They just go on and forget you.

Samuel Leibowitz, now a famous judge, and formerly a great criminal lawyer, saved seventy-eight persons from the electric chair. Yet not one of the seventy-eight ever bothered even to send him a Christmas card. Art King had a radio program called "Job Center of the Air." He got good jobs for 2,500 people, but only ten ever thanked him.

In his very first political speech, Abraham Lincoln said to the voters of Sagamon County, "I have no other ambition so great as that of being truly esteemed by my fellow men." Look into the hearts of most people and you will find their greatest desire is the same as was Lincoln's. And many feel they have missed it.

—Charles L. Allen in *In Quest of God's Power;* Fleming H. Revell Company.

THE CALL

Little Miss Cofer
Sat on her sofa,
Serving me cookies and tea;
We talked of her pains,
Lamented the rains,
Religion was left out at sea.

—Graham R. Hodges,
Ticonderoga, New York

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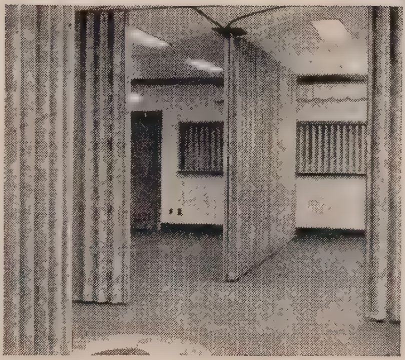

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Valuable Documents Preserved

by Wayne C. Grover*

IN laying the cornerstone of the National Archives Building on February 20, 1933, President Hoover declared that here would be assembled "the most sacred documents of our history, the originals of the Declaration of Independence and of the Constitution of the United States." The National Archives has been a busy institution since that date, searching out, appraising, and gathering together the valuable archives of the United States Government. It was not until last December when, with the cooperation of the Librarian of Congress and the Joint Congressional Committee on the Library, we were finally able to place these precious charters of freedom on display in the majestic Exhibition Hall constructed for this purpose. As a result, this is the first year the Washington Pilgrimage has visited us. It is a pleasure to greet you and extend to you a welcome on behalf of the National Archives.

We have literally millions of valuable documents in the National Archives that are constantly in use, for purposes of governance as well as for purpose of research. We have none so vital, and so lively, so "active" in file room parlance, as the somewhat faded sheets of parchment we have enshrined in our Exhibition Hall—the Declaration of Independence, the Constitution, and the Joint Resolution of the First Congress of the United States that we know as the Bill of Rights. They are alive because we, as a people, keep them alive. The moment our people and our leaders lose faith in the ideals they express, that moment these parchments become mere curiosities of the past. It is needless to add, for this audience, that the faith underlying these ideals is a religious faith in the dignity and worth and responsibility of the human individual.

We have enshrined our great charters of freedom in a hall worthy of their value and significance to the American people. In taking pride in these political documents that are so uniquely a part of our American heritage, none of us should forget that the greatest declaration of all times was not the one made to a stubborn King of England. It was the Sermon on the Mount. The most far-reaching decalogue in human history was not the first ten amendments to the Constitution. It was the Ten Commandments, inscribed on tablets of stone. As an archivist, I can only hope that our visitors are impelled by what they see here to go more deeply into the meaning of the documents, to read them, and to try to understand them. When they do that, they will find that freedom and religion are inseparable, that the Bill of Rights is only the outward political expression of our inner, moral Bill of Responsibilities.

There are preserved in this building countless official documents attesting the moral and spiritual force of the American people. From these records we may learn of the courageous men and women who ministered to the religious life of the American frontier; of the devoted missionaries who carried Christian civilization to strange and distant lands or sought to educate and help the American Indian; of the heroic chaplains who served God and country under fire in time of war. Here, too, is the documentation of the history of those humanitarian movements, so frequently inspired by religious conviction, which ameliorated the lot of the slaves, bettered the working conditions of women and children, and removed many injustices from the American scene.

In recognition of the purposes of the Washington Pilgrimage, members of my staff have placed on display in the foyer of our Exhibition Hall a special exhibit of selected documents that, I hope, will be of interest to you. Among these is the Journal of the First Continental Congress, opened to the pages on which are inscribed the resolutions inviting the Reverend Jacob Duche to open the session with prayer, and thanking him for his services.

Even when American independence was still in doubt and the armies were retreating and advancing along the eastern seaboard, the Congress was acutely aware of the necessity for meeting the religious needs of the people. In 1777 many persons were disturbed by the shortage of Bibles in America. A committee of the Congress studied the problem; their report, which is also on display, called for the importation of 20,000 Bibles, since proper type faces were not available for an American printing. The Congress passed this resolution by a wide majority.

In 1781, when the art of printing in America was in a better state, Robert Aitken, a printer of Philadelphia, presented a memorial asking for permission to publish his edition of the Bible under the authority of the Continental Congress. After receiving a favorable report from George Duffield and William White, chaplains of the Congress, that body, on September 12, 1782, resolved, as follows:

> That the United States in Congress assembled highly approved the pious and laudable undertaking of Mr. Aitken, subservient to the interest of religion . . . they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

Thus Aitken's Bible became the first English edition to be published in the United States, and the records documenting the part played by the Congress in its issuance have survived to be displayed here today.

You will also see in our special exhibit a printed working draft of the Bill of Rights and the report of the Committee of Conference of Both Houses, which reconciled the House and Senate versions of the proposed amendments and determined the final wording of the "religious freedom" clause of the Bill of Rights. In addition, of course, we have on permanent exhibit in the main Exhibition Hall a large display of documents reflecting events that led to American independence and the establishment of the Federal Union. In the large Circular Gallery leading to the Exhibition Hall we also have a display of documents relating to each of the 48 states of the Union. We hope that these exhibits, so much in keeping with the patriotic purposes of the Washington Pilgrimage, will add to the enjoyment of your visit here. For the National Archives, I can say sincerely that we appreciate your visit and hope that, as individuals, you will urge others to visit us and will, yourselves, come back and spend more time with us.

Practical church publicity can deepen the members' interest in your church and inform the outsiders who know little of God. It can increase the effectiveness of almost every effort put forth by the church. When properly used, publicity not only brings the Sunday congregation out in larger numbers, it persuades them to return for other activities. And it ingrains the church into the thinking of the community.

—*Practical Church Publicity*
(Broadman Press)
by Richmond O. Brown

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*Chief archivist of the United States.

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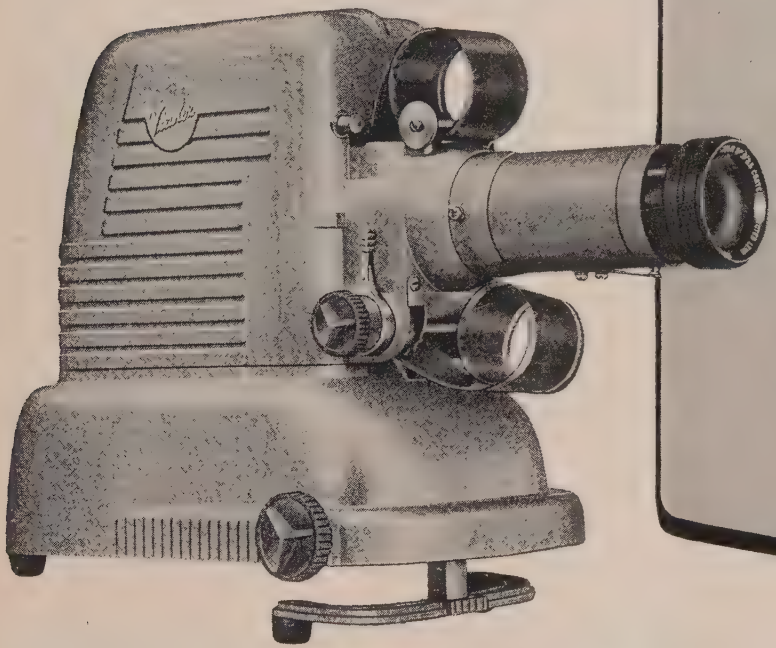

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The Protestant Contribution

*by Dr. Wilbur La Roe, Jr.**

MAY I begin by confessing some mental reservation as to the wisdom of treating this precious subject on a sectarian basis. We have the finest country in the world, and we are justly proud of it, and we all love it, but the wonderful results which we have achieved in our democracy should not be ascribed to any particular denomination or sect. We should take pride in the fact that all of us are partners in this wonderful enterprise.

Protestants are naturally proud of the fact that, at least on a numerical basis, the early beginnings of America can be traced to the courage and faith of our Protestant forefathers. We should never forget that those who came to our shores to lay the foundation of the world's greatest democracy brought their Bibles with them. They never established a little community without building a little church. It has been said that they never loaded a plow into a prairie wagon without loading a Bible also. Certainly they underwent hardships — much greater hardships than you and I are called upon to bear, as they conquered wilderness after wilderness and laid the foundations of our beloved nation.

Sometimes it seems to me we are prone to forget what wonderful values there are in our American heritage. There are woven into the stars and stripes certain invisible golden strands which account for the blessed value of our heritage and which also account for our freedom. Among those strands are love of God, love for other people, tolerance, and appreciation of the dignity and sanctity of man as a child of an infinite and loving Father, and withal a passionate love for democracy.

We should all be thinking of these values as we survey the world situation and as we see nation after nation succumbing to totalitarianism of one kind or another. A democracy like ours which has its basis in a firm belief in a loving God can never compromise with atheistic dictatorship. There must be relentless warfare against those who would impair the precious values which are ours today because of the hardships which have been endured and the blood which has been shed to make available for you and me the blessings of our democracy.

Frankly I am worried about certain trends in our own nation which seem to me to endanger some of the precious values which we have inherited. I refer to a rampant secularism, to the enormous waste in gambling and in liquor, plus a tendency toward big government, and plus a failure to appreciate the miracle of life and to live up to life's highest and best.

I hate to see men living inadequately when they might live as children of God. I think of the words of a great Christian poet, Herman Hagedorn, who pictures men as —

Prisoners in a world of coins and wires
and motor horns,
A world of figures and of men who trust
in facts,
A pitiable, hypocritic world where men
with blinkered eyes and hobbled feet
Grope down a narrow groove and call
it life!

My plea as a Protestant today is one which I am sure would be joined by our Catholic and Jewish friends. It is a plea for a deeper appreciation of the miracle of life, a greater love for our democracy, a determination to live up to the highest and the best we know because we appreciate our status as children of a divine and loving and infinite Father. On that basis we can all join hands and together look forward to a still greater and finer democracy. In thus building we shall render a sorely needed service because the whole world is looking to America for spiritual leadership. Countless millions who are in virtual slavery are literally pleading with us to save them. We must not fail.

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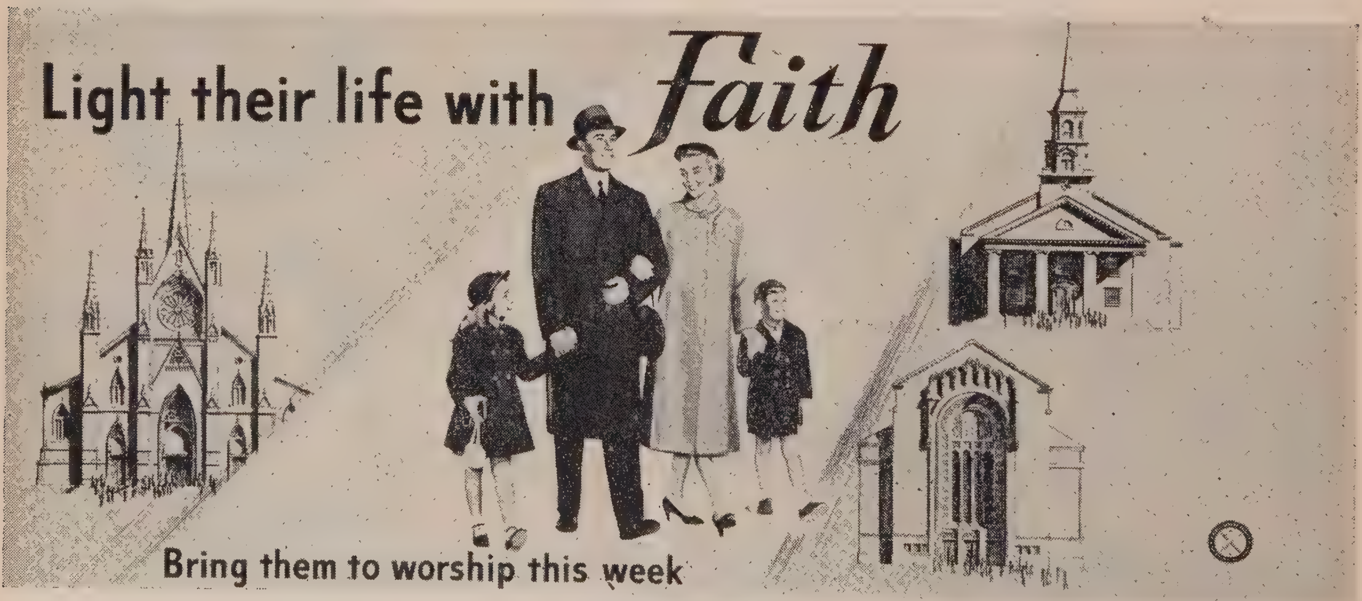
*Attorney-at-Law, Washington, D. C.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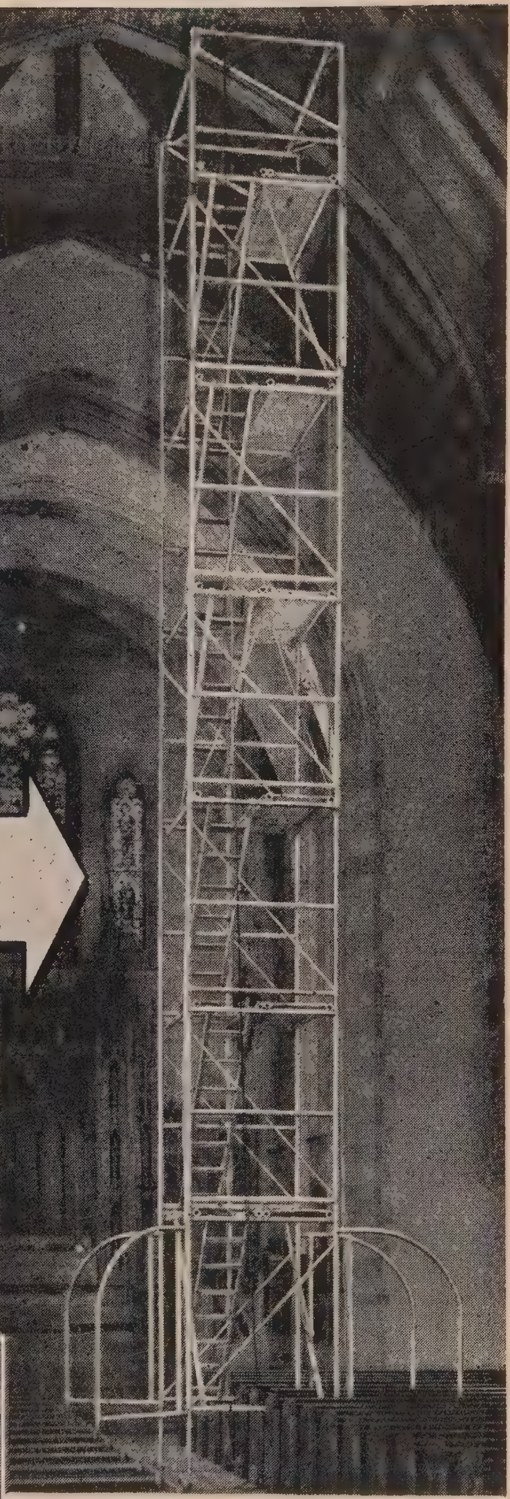

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Religion Embellishes Patriotism

*by George R. Ellis**

IT gives me great pleasure as one of the co-chairmen of the National Conference of Christians and Jews to take part in welcoming the members of the Washington Pilgrimage.

The coming of so many distinguished intellectual and spiritual leaders to the capital of our country is an act of patriotism which will have its influence in wide circles all over the nation. Patriotism is the civic virtue which has been recognized as such in all periods of history and in all places of the world but never has it been so much cherished as among those fortunate peoples who have come under the inspiration of the Holy Bible of both Testaments. In the ancient Jewish Covenant patriotism and religion flowed in the same channels and under the Christian dispensation the leaders of all churches have stressed the principle that religion is not integral without civic devotion and love of country.

Those who come to Washington are brought into living contact with many of the memorials of the things that have made our country great and that entitle it to our gratitude and love. In these days of turbulence and confusion perhaps none of the great American contributions is more needed as a principle for our own life and as an example to other lands than the great principle of toleration which has been so remarkably exemplified in our history. Your coming to Washington may serve to remind you that you are on land formerly belonging to the State of Maryland and that the first exemplification of government toleration in our history was given by the Maryland Pilgrims in 1634. Other regions and provinces followed in this great tradition until the establishment of our Constitution ratified the principle and made it firm in the institutions of the United States. The wisest leaders of all groups have valued the continuance and reassertion of this principle and we Catholics of the United States are particularly proud of the record established by our first great Archbishop Carroll, continued by the illustrious Cardinal Gibbons and still continuing unshaken in the present attitude of all our hierarchy, priests and people. On this occasion it is good to remember these things because the greatest of principles can fall and sometimes have fallen into oblivion when people cease to understand their relevance and importance.

We hope that the rest of your visit so auspiciously begun will provide you with further enriching experiences and that the Washington Pilgrimage of 1953 will have many and great results as you go back to your various homes in this great country.

---

*Co-chairman, Washington Round Table, National Conference of Christians and Jews.

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"What a moment that was! Everything was bright with light, and there was a sound like the rustling of a million angels' wings, and there was singing everywhere. My old clay shell just fell off, and my heart began beating strong and steady, and my head didn't hurt any more.

"Well, that's it, Father. That's what happened down there. That's how I delivered your message, and I'm sure they got it. They learned, for one thing, that there are many mansions, or "rooms," in your earthly house—that there's a room for the strong and a room for the sick, a room for the healthy and a room for the weak, a room for those born with ten talents and a room for those with only one, a room for the rich and a room for the poor. A room for everyone, and something for them to do in that room for you. In your house down there there are many rooms, where we study and teach and get ready to move into your big light room up here.

"We did pretty well in that room in my little house, Father. We taught them to see purpose in pain, and messages in the crosses they have to carry around. You know, when daddy sings now in his rodeo show, he has a lot of big spotlights making a cross in the center of the room. It's a sort of symbol of what's happened to him and to mommy; the cross has become the great big thing in the middle of their lives. Everything else in their lives now sort of moves around it, like a wheel around a hub.

"And now, Father, please . . . could I go out and try my wings?"

—Dale Evans Rogers in *Angel Unaware.* (Fleming H. Revell Company.)

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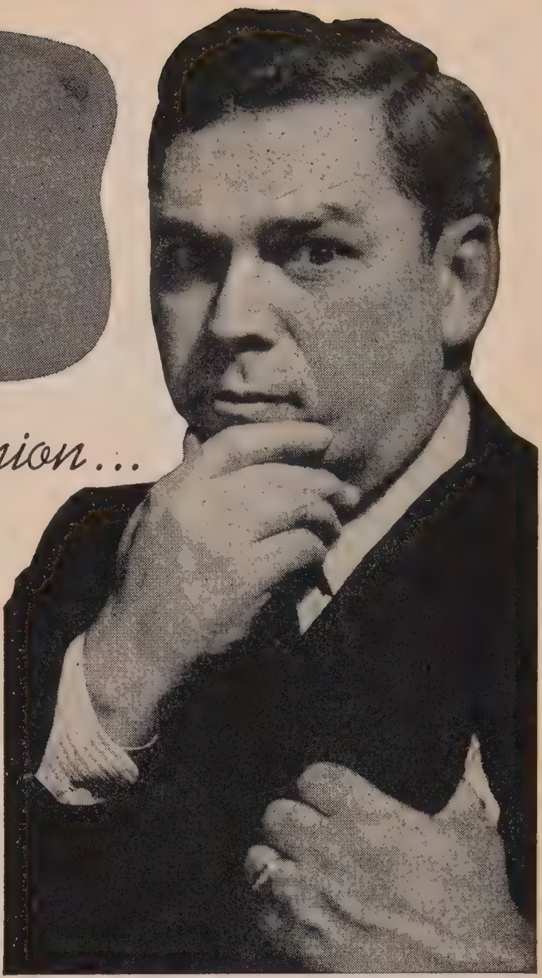

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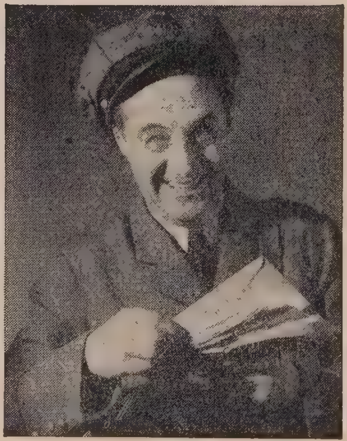

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AS "Q" WOULD HAVE WRITTEN IT

The Setting for the Sermon

*by Ernest K. Emurian**

> As the unknown author of the unknown manuscript "Q" would have written it, had there been an author and had there been a "Q."

"AND seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him."

And Thaddaeus saith unto him, "Master, how canst thou teach or preach here when thou has no worship center? Has thou forgotten the importance of proper liturgical accoutrements?"

"Yea," added Bartholomew, "thou knowest that the people must be readied for thy words. Unless they are in a receptive mood, thou mayest again be casting thy pearls—." He hesitated, wishing he had not gone quite that far.

But the Master, looking at him, simply said, "Before swine, Bartholomew? Are these thy brethren swine?"

"I meant it not that way, Master; thou knowest. Yet I fear thy precious words will be lost unless thy listeners are made ready."

"What wouldst thou suggest?"

"The historical beginning. Let the scattered thousands be welded into a unit by the singing of a familiar introit."

"Introit, for sure," murmured James the Less. "When that liturgist was in the small synagogue at Nain he called it The Call to Worship. Now, with a larger congregation, he fancies up his words."

"Increased crowds and added wealth demand more polished phrases for the same old forms," suggested Andrew. "Old wine, new bottles."

"Verily," added Peter brusquely. "Was it not Bartholomew who discarded the word 'vestibule' last week in Capernaum. and used as an unintelligible substitute the strange word 'narthex'?"

"The same," nodded Andrew. "He's been around."

"Apparently he wishes to impress the fact upon the multitudes," Peter said with a half sneer. "What the Master says stands on its own feet; he needs no preparation other than the expectancy of the people. They are ready for his words long before he begins to utter them."

A brief lull followed, after which Philip said, "Master, why do we not wear vestments and robes in the manner of the priests and Levites? Are we above wearing them, or below it?"

Jesus said to him, "Why, dost thou desire a robe, Philip? Does a garment make a man what he is not, or add to what he is?"

"It impresses the people, Master. Do they not listen better to a man whose garments set him aside as a servant of the Most High?"

Simon Zealotes spoke up. "Did Amos have a robe? Was Hosea vested in the priestly tradition? Canst thou picture Jonah coming forth from the belly of the whale adorned in rich velvet and costly silk? Verily, the great fish would have choked to death trying to vomit the runaway up!" With this, he threw back his head and roared with laughter, enjoying his own joke, even though the others were shaking their heads disapprovingly.

Philip was fretted with the crudity of his companion's jest. "That buffoon," he snorted. "He may be at home in a dirty old toga or a smelly fish-robe, but I prefer a clean white stole." Judas turned, scowling angrily. "Art thou again accusing me without cause, Philip? I resent the aspersions thou dost cast at me behind my back. Hardly do I turn after having given an account of my treasurership but again I hear that word 'stole.' If thou hast an accusation, make it to my face, and not behind my back."

It was Philip's turn to laugh. "Judas, thine own conscience dost accuse thee. We were speaking of the vestments of the clergy, not of the state of the treasury."

John interrupted. "As for me, stole is unnecessary in both instances."

"Well said, John," Peter added enthusiastically. "I was never one for those expensive garments. Man looketh on the outward appearance but God looketh on the heart. If thou speakest of them again, Philip, speak of the surplice. Should Judas overhear, he will misinterpret thy words. That is a habit of his. But he will be pleased, thinking thou art discussing a surplus rather than a deficit."

---

*Minister, Elm Avenue Methodist Church, Portsmouth, Virginia.

Jesus, turning to them, said, "If any man hath more to say, let him say on."

Thomas, the twin, who had been watching in silence, raised his head. "I was wondering, Master, why thou dost preach to the people in the towns and villages, thou dost not make use of the scientific preparation of the audience, in the manner suggested by the most learned students of personal and group psychology."

"Watch thy tongue, Thomas," Matthew said.

"Let him speak," said the Master. "What meanest thou, Thomas, in regard to audience preparation?"

"When thou hast a parable to tell, thou tellest it; when thou hast a sermon to preach, thou preachest it. Thou seemest more concerned with the words thou hast to say than with the condition of the hearts and minds of those to whom thou art speaking."

"Is not the fact that I am speaking to them proof enough of my deep interest in them?"

"True, Master. But I was reading the Prophet Isaiah and the commentaries prepared by the astute and brilliant rabbis of the past. They left the impression that a service of worship must follow a particular pattern, such as that experienced by Isaiah himself."

"What is that pattern, Thomas?"

"Something about vision, exaltation, adoration, communication, participation, instruction and dedication. I cannot remember the words nor their order. But it was truly a masterful analysis, psychologically without a flaw," he added somewhat apologetically, ashamed for having brought the subject up.

"Weak words will still be weak, Thomas, regardless of the formula or pattern in which they are inserted. Strong words from God need not the buttress thou dost praise but canst not remember," said the Master.

"And what of the offering?" asked Judas. "In the synagogues and the Temple thou knowest that the worshippers place their money in the appointed box in the vestibule as they enter. Yet Thomas implieth that it should come as an act of dedication following the sermon. And John hints that money has no place at all in a dignified order of worship."

"Yea," added Matthew. "And he would outlaw the rabbi's giving the name and number of the psalms, as

(Turn to page 38)

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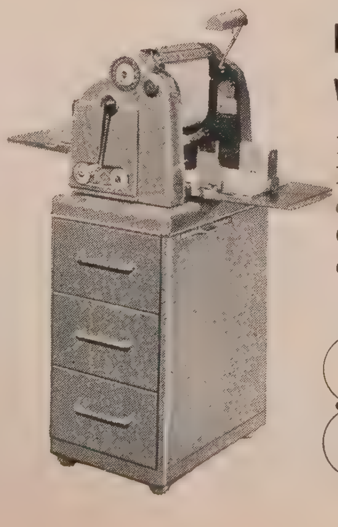

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John Newton: Writer of Hymns

*by Lawrence S. Squires**

SENTENCES:

The Bible is not only a book full of stories; it is a book full of stories about men—and God's dealing with them; stories of good men and evil men; faithful men and faithless men; men who fought for truth; men who died for truth. As we turn its pages and read of their deeds, their failures, their hopes and, above all, their deliverances, we see "truth embodied in a tale."

Today it is our purpose to see how God used another man, John Newton, to bring light and life and immortality to light, while the hymns we shall be singing are hymns which he wrote.

HYMN:

"Great Shepherd of Thy people, hear."

PRAYER:

Almighty and everlasting God, Who didst enkindle Thy flame of love in the heart of John Newton, grant unto us the same faith and power and love; that as we rejoice in the triumphs of grace Thou hast wrought in him we may profit by his example. As Thou didst enter into his heart and fill it with fervor by filling it with Thee, so do Thou breathe into us Thy Holy Spirit's energies, that we also may be inspired to set forth Thy truth, both by our words and through our life, to the greater honor and glory of Thy great name. Amen.

The Lord's Prayer.

READING:

Ephesians 3:1-21.

MINISTER:

John Newton wrote many hymns for special occasions. The hymn we are now to have was written for the reception of new members, but it is equally suitable for other occasions when Christians meet together.

HYMN: (L.M.)

Kindred of Christ, for His dear sake,
A hearty welcome here receive.
May we together now partake
The joys which only He can give.

May He by whose kind care we meet,
Send His good Spirit from above;
Make our communication sweet,
And cause our hearts to burn with love.

Forgotten be each worldly theme
When Christians meet together thus:
We only wish to speak of Him
Who lived and died and reigns for us.

Thus, as the moments pass away,
We'll love and wonder and adore:
And hasten on the glorious day,
When we shall meet to part no more.

EPISODE I

Could you, one Sunday in the year 1731, have seen inside the little Congregational Church at Wapping, today in the heart of London's "East end," but then a pretty suburb, you would have noticed a small boy (sitting next to his mother) stir uneasily as the minister turned the large hour glass on the pulpit ledge for the third time. A year later she was dead, and with her had gone all hope of a happy boyhood for her only child, John. His father, a sea captain, sent him to a boarding school until he was ten, after which he started his own career at sea.

We are inclined to think of the drift from religion in Europe as starting with Darwin's *The Origin of Species*, published in 1859. But in fact the break-away started over 100 years before that, in the age of Voltaire and the French Revolution. So it was that John Newton, wandering over the seas of the world, came at nineteen to listen eagerly to his mess-mates speaking of the wonderful new theories of the universe which made nonsense of Christianity and led John himself to become an ardent atheist or "Free-Thinker" as they were called in those days.

One of John Newton's early faults was to take himself a little too seriously and to try, in whatever company he was, to make himself noticed. Consequently it was not long before he tried to outdo everyone in the ways and thought of a Free-Thinker. If swearing was called for, then he must swear more forcefully than anyone. If undiscipline was another characteristic of Free-Thinkers, then he must act more outrageously than them all. If religion was hypocricy, then he must ridicule it and blaspheme against it more deliberately than anyone had blasphemed before; indeed, he actually set himself the task of making up blasphemies worse than anyone had ever thought previously. He said:

> I was (as) abandoned as I pleased without any control and from this time I was exceedingly vile. . . . I sinned with a high hand and made it my study to tempt and seduce others.†

As you might expect, the captain got rid of him as soon as he could and eventually he fell in with a slave dealer who promised him good employment in what is now Sierre Leone. But when all possibility of Newton's escaping had gone he made him virtually his own personal slave, under conditions of the greatest hardship, until he was rescued by a ship which had been asked to keep a lookout for him by his father.

Being a sailing ship "The Greyhound" had to take a long route home from Africa and John Newton spent the time ridiculing the captain to the crew and making up ribald verse for which he found he had a certain amount of talent. Looking for something to pass the time away, further he found amongst the few books the ship boasted, *The Imitation of Christ*. He started to read it, rather by way of a joke. Yet, as he read on he could not help being annoyed with himself for occasionally wondering if in fact the book was not true. At one time he even put it down and thought of his mother and the things she had taught him long ago. Then, growing angry with the effect the book was having on him, he closed it, to read no more.

"The Greyhound" had been running before a gale for several days, but during the night following this encounter with Thomas-a-Kempis, the ship was struck by such a heavy sea that Newton was awakened by a crash like thunder, and water half-filled his cabin. Part of the vessel's side had been stove in and normally the ship would have sunk within a few minutes. But by a strange coincidence (or was it really the working out of the inscrutable purposes of

---

*Minister, Rodborough Tabernacle, Stroud, Gloucestershire, England.

†Quotations from Newton's actual words were given by a reader.

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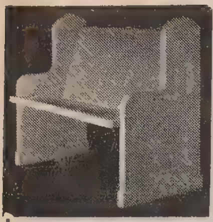

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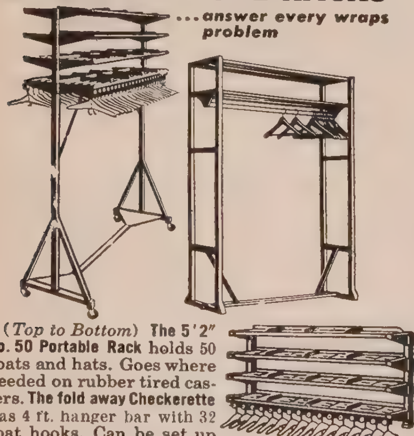

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God?) the cargo was in part dye-wood and in part beeswax which kept it afloat, at least for some time. The following day Newton heard a sailor say it was useless, that nothing could save either the ship or the crew; when he heard that John Newton exclaimed, almost involuntarily, to himself, "If this will not do, the Lord have mercy on us!"

Immediately he was struck by the fact that, unconsciously, he had called out for mercy to a God he did not believe existed—or did he? If he did, one thing was certain at least, that when the ship made its final plunge beneath the water, as any moment seemed likely, there could be no two opinions as to where he would go. As George Herbert had written many years before:

None shall in Hell such bitter pangs
endure
As those who mock at God's way of salvation.

As Moses had his burning bush, and St. Paul his Damascus Road; as Luther had his crashing tree and John Wesley his little room in Aldersgate Street, so John Newton had his tryst with God, on a sinking ship in the wild Atlantic. As long as he lived he kept the anniversary of this night (March 10, 1748) with prayer and fasting. But it was not in fact a sudden conversion; he had a long journey to make yet, nor did it prevent him from returning later for a short time to his old sins. But it did make a tremendous change in him and made him wish to find out if, in fact, there was any hope for such as he. When eventually he landed safely he set out on a pilgrimage; a pilgrimage that so many have taken since, to find what God was really like, and why he had led him through such a period as this. Later he was to write a hymn which, though it is written out of the faith he found later, expresses many of his fears at the time of his conversion. Let us join in singing it together.

HYMN:

"Begone unbelief, my Saviour is near."

EPISODE II

Although John Newton once more believed in God, he was still very much a man of his age and as a result saw nothing wrong in sailing again on a slave-trading vessel, with an appointment which meant his going ashore, purchasing slaves from the resident dealers and removing them by force to the ship. The slaves were taken to Charleston, South Carolina, a town which impressed him with its beautiful streets and gay colors. He also found that George Whitfield had held a mission there a few months previously which was still having a tremendous effect on the town. Newton eventually returned to England and although he was still only twenty-five, was promised the command of a slave ship of his own. While waiting for it to be prepared he married the girl he had fallen in love with at first sight eight years before, when she was only fourteen. It was a truly happy marriage.

Newton's first command was also his last. For after making a successful trip he had an apoplectic fit; though he soon recovered, for an hour he had lain almost lifeless on the floor and it was sufficiently serious to put an end to his seafaring. While wondering what to do he renewed the acquaintance of a God-fearing man he had met in the West Indies, a Captain Clunie. From Clunie, Newton learned more of Whitfield and Wesley, but "best of all," he wrote, "he could talk of the mighty power and promise of God through faith in an unchanging Saviour." If the storm had changed his heart, Clunie gave him conviction and changed his habits. He went to hear Whitfield preach at Moorfields Tabernacle and later wrote an account of it in his diary:

> Went to The Tabernacle. Was admitted upon producing the ticket. There were about a thousand or more people of different persuasions, but all agreed in the great essentials of the gospel, and in mutual charity. Never before had I such an idea and foretaste of the business of heaven. It seemed as though that composure, that elevation and assurance of faith which shone in his frame and discourse was in some measure diffused over the whole assembly. He made little intervals for singing hymns, I believe near twenty times in all . . . we were about three hours in the ordinance; at the end I went away rejoicing.

In the evening he returned and with those crowded into the yard outside, Newton calculated five thousand people must have been present. A month or two later Whitfield visited Liverpool and Newton (who by this time had been appointed a senior Customs officer there), was able to invite him to a meal in his own house. But, oh my! That Newton should so lower himself as to have dealings with a "Methodist" (as Whitfield was thought to be then) caused tremendous scandal to the good people of Liverpool who had known him before as a perfectly respectable slave trader! Perhaps something of the difficulties his new found zeal made for him in Liverpool are reflected in a hymn he wrote later,

Be still, my heart, these anxious cares
To thee are burdens, thorns and snares.

HYMN: (L.M.)

Be still, my heart, these anxious cares
To thee are burdens, thorns and

snares;
They cast dishonour on the Lord,
And contradict His gracious word.

Brought safely by His hand thus far,
Why wilt thou now give place to fear?
How canst thou want if He provide,
Or lose thy way with such a Guide?

Did ever trouble yet befall,
And He refuse to hear thy call?
And has He not His promise passed,
That thou shalt overcome at last?

He who has helped me hitherto
Will help me all my journey through,
And give me daily cause to raise
New Ebeneezers to His praise.

It was about this time that Newton heard of an incident which influenced his outlook on the preaching of redemption throughout his ministry. Forty years later he related it to a friend as follows:

> A friend who was visiting a prison came upon a woman under sentence of transportation for life. He spoke to her of eternal punishment, but could make no impression upon her at all. So he changed his conversation and spoke to her of God's love and redemption. At once she became interested and before long broke down completely and confessed her need of that precious love. My friend gave me this story more than forty years ago and it has become of use to me throughout my ministry.

Though he never abandoned Hell-fire doctrines (he was too good a Calvinist for that) he disapproved of trying to make men good by threats of punishment to come. "Love and fear," he said, "are like the sun and moon—seldom seen together."

Before long people were advising him to enter the ministry; but he hesitated for a long time. In those days ministers were patriarchal; Newton was too warm and human ever to be that. He believed also that his past life and lack of learning would de-bar him. Then suddenly, in a flash of inspiration a text came to him: "He which persecuteth us in times past now preacheth the faith that once he destroyed." Of course he was suitable for the ministry! Who more than he? As he was nearing his thirty-third birthday he decided he would not let it pass until he had learnt from God if he wished him to become a minister or not. All day long he wrestled in prayer until, when evening came, the issue had been settled. He wrote in his little notebook:

> From this time I only wait for light and direction, when and where to move and to begin. I pray I may be enabled to see clearly the Lord's going before me and making me a plain path. But in my own mind I already consider myself as torn off from the world and appointed to sanctuary service.

It was the end of an epoch for John Newton. And the beginning of an-

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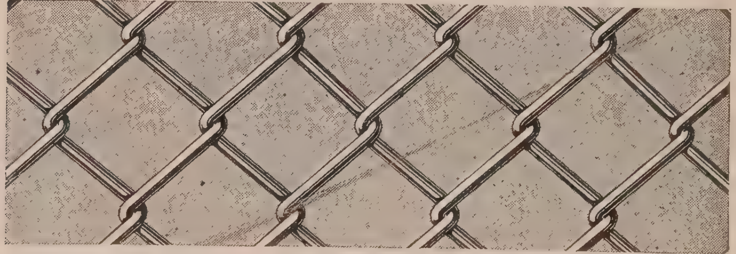

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other. From now on he could sing with conviction, "Rejoice, believer in the Lord, Who makes your cause His own." Let us sing that hymn together now.

HYMN:
"Rejoice, Believer, in the Lord."

EPISODE III

At first Newton could find no one to admit him to the ministry. He was offered a church at Leeds, but three bishops refused to ordain him! In perplexity he went to see John Wesley, who had also stayed with him in Liverpool. As you might expect, Wesley suggested he should become one of his itinerant preachers; Newton replied it was impossible for him to do that as he couldn't abide many of the extreme brothers in the movement. For three months he took charge of Warwick Congregational Church, but he did not feel led to accept their call. Finally a Presbyterian church in Yorkshire invited him, but again he could not feel God was making him "a plain path."

Meanwhile he had written the story of his early life and dramatic conversion in the form of eight letters (a literary convention of the period) which he sent to a friend in Oxford. His friend was so impressed that he showed them to Lord Dartmouth, a young peer of considerable influence and the Evangelical movement's distinguished champion at the time. He at once offered Newton the parish of Olney; here he started exactly one hundred years after John Bunyan had written *Pilgrims Progress* ten miles away. The door to ordination, which had seemed so fast shut before, opened immediately under Lord Dartmouth's pressure and Newton during the next ten years rose to be the leading minister of the Evangelical party of the Anglican Church, a position he retained till his death some thirty years later.

The people of Olney were lacemakers, working by hand in their damp, ill-lit hovels; they were poor and they were ignorant and suffered a great deal of hardship. Newton loved them and looked after them, even at the expense of the few wealthy members of his congregation who were by no means pleased to see their church filled up with noisy, uncouth villagers; but they came in such numbers that a gallery had to be added to accommodate them. Another trouble was the singing of hymns. Isaac Watt's hymns were frowned upon by the Anglican Church at that time where (with few exceptions) only the Psalms were sung. But Newton had learnt the value of hymns from Wesley and Whitfield and started to introduce them to Olney, writing his own hymns, especially hymns for special occasions. We sang one earlier in this service. Let us hear one he wrote to bring comfort and assurance to one facing the shadow of death: "Why should I fear the darkest hour?"

Why should I fear the darkest hour,
Or tremble at the tempter's power?
Jesus vouchsafes to be my tower.

I know not what may soon betide,
Or how my wants shall be supplied;
But Jesus knows, and will provide.

Though faint my prayers and cold my love,
My steadfast hope shall not remove,
While Jesus intercedes above.

Against me earth and hell combine;
But on my side is power divine;
Jesus is all, and He is mine.

In Newton's day children were to be tolerated rather than attracted; he never had any of his own but he soon showed real love for the village children, described scornfully by one Olney resident as:

> Infesting the streets every evening with curses and unseemly songs, going about in gangs of near-savages.

Fifteen years before Robert Raikes, Newton began his own Sunday school, which had a marked effect on the children till, many years later, he lost their good will through trying to be too strict with them about Guy Fawkes night.

First Sunday in October

Three years after settling at Olney there also began that intimate friendship between John Newton and the poet Cowper which only death was to break. For twelve years scarcely a day went by without the two men being together. It was not long before Newton enlisted Cowper as a hymn writer and within a few years there was published the famous *Olney Hymns* of which Cowper wrote sixty-seven and Newton two hundred eight-one. Let us sing one of the best known ones together.

HYMN:
"How sweet the name of Jesus sounds."

EPISODE IV

After fifteen years at Olney, Newton was offered the important church of St. Mary Woolnoth in the heart of London. He was wise to accept, for things had been on the decline at Olney of late months and Woolnoth was the only Evangelical pulpit the Anglican Church possessed in London. Never a great preacher, Newton's keen wit, earnest concern and genuine goodness more than made up for any other lack, and his unusual illustrations and the story of his fall from grace and dramatic conversion, attracted a large congregation from far around. In his preaching, as in his hymns, there was little about Hell, but a great deal about salvation from sin and the mercy and love of Jesus. It was these qualities which for twenty-eight years drew men and women of all walks of life to hear him.

One was a young aristocrat of great influence in England and intimate friend of the Prince of Wales and the Prime Minister — William Wilberforce. Reading Phillip Dodderidge had convinced Wilberforce that something was sadly amiss with his life. He came to Newton (very secretly, because it was still considered disreputable to have anything to do with the "Methodists," among whom Newton was still popularly numbered, the Methodists not having separated from the Anglican Church yet) to know what to do; he was even wondering if God was calling him to give up his brilliant political prospects and enter the church. Newton wisely advised him to seek to serve God where he was. To Cowper, Newton wrote:

> His abilities are undoubtedly very considerable, and his situation and connections are such as are likely to afford him ample scope for usefulness in publice life. I hope the Lord will make him a blessing, both as a Christian and as a statesman. How seldom do these characters coincide! But they are not incompatible.

And "make him a blessing" the Lord certainly did; within a short time Wilberforce had found his life work in promoting the abolition of slavery. Newton's own tract, written from personal knowledge of the situation, considerably strengthened Wilberforce's hand, and almost on his death bed Newton was able to write congratulating Wilberforce that all but the last round had been won.

It was not only slavery that occupied Newton's leisure interest; he formed a distinguished discussion group; he encouraged John Howard in prison reform; he encouraged the formation of the London Missionary Society, attending its meetings and speaking for it on several occasions and later joined with some friends in forming the Church Missionary Society.

So the time went by till at eighty (a truly venerable age for those days)

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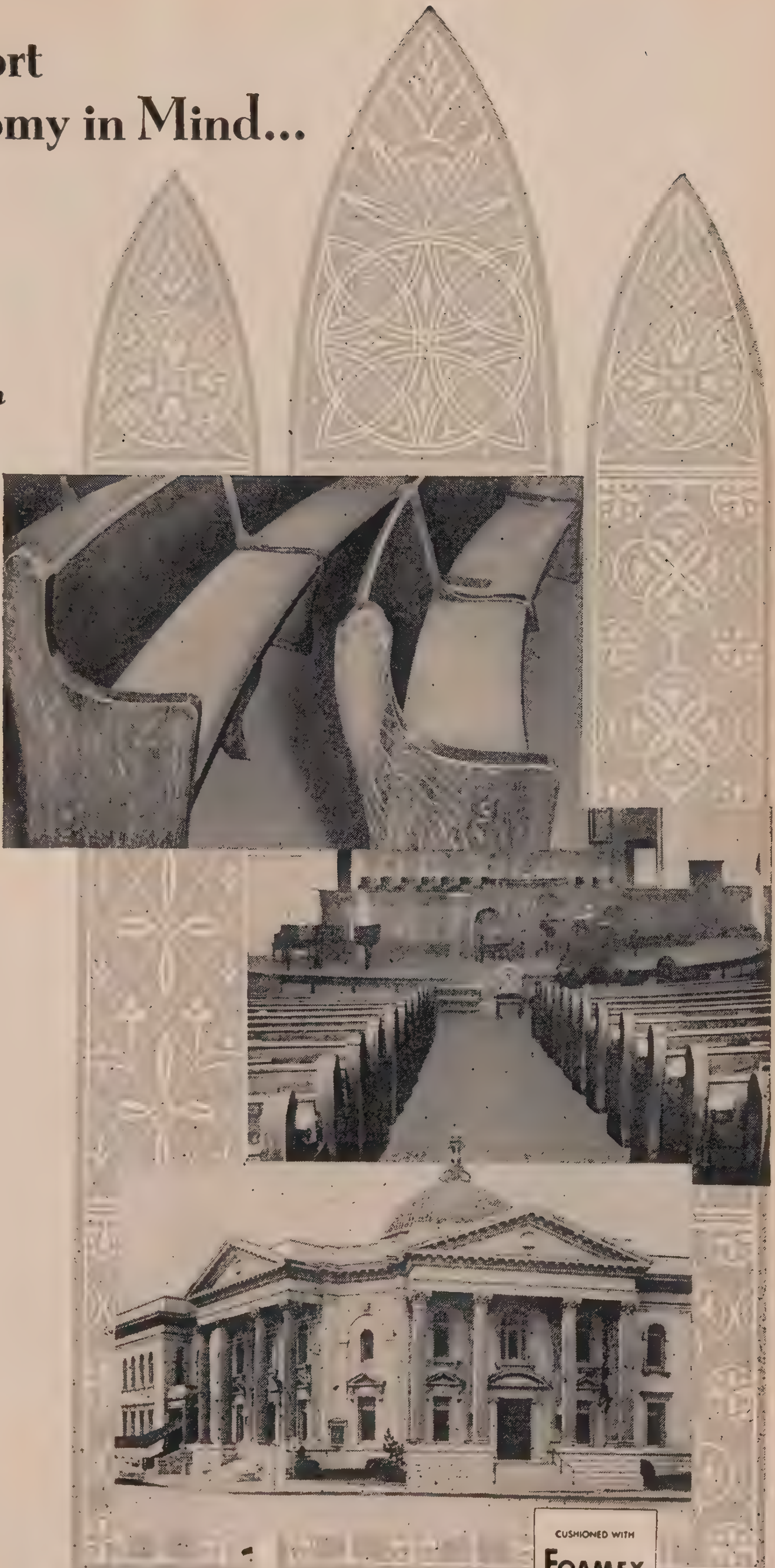

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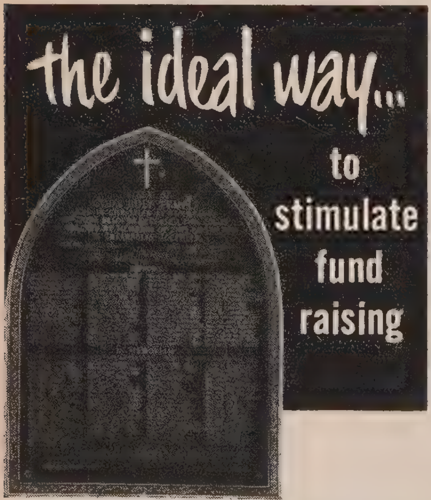

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and too blind to see his text, a friend suggested he might honorably consider his preaching days were done. "What!" he cried, startled by such a suggestion, "Shall the old African blasphemer stop while he can still speak?" But it was not to be for long. His sight, though not his zest and spirit, had gone and he could see his end approaching. To a friend he said:

> My memory is nearly gone, but I remember two things: that I am a great sinner and that Christ is a great Saviour.

And to another:

> I am like a person going on a journey in a stage-coach; who expects its arrival every hour, and is frequently looking out of the window for it.

Four days before Christmas, 1807, his last journey had begun. As Winston Churchill said of the death of King George VI: "When death came to him, it came as a friend." His biographer‡ records a young man coming to him in spiritual distress saying: "When you spoke I thought I heard words of eternal life."

That is the greatest tribute to any man's ministry. In his hymns John Newton's ministry continues down the years, for whenever they are sung, people will hear in them "words of eternal life." Let us give thanks to God for the life and witness of his faithful servant, John Newton, as together we sing his greatest song of triumphant praise, "Glorious things of thee are spoken, Zion, city of our God."

HYMN:
"Glorious things of thee are spoken."

BENEDICTION:

Almighty God, our heavenly Father, we give Thee great thanks for Thy servant, John Newton; beseeching Thee, through his good example, we may have renewed courage and greater faithfulness. As he was not afraid to witness a good confession before all men, so may we be encouraged to live our life, day by day, that others may take knowledge of us also, that we have been with Jesus. Amen.

And may the God of all love, who hath brought us into life eternal through Jesus Christ our Lord, grant us His peace and grace and everlasting joy, now and for evermore. Amen.

Modern Spiritualism

(From page 12)

them on to us ordinary mortals.

"Mediumship," said Ford, "is a natural faculty that everyone has to some degree. But some people have greater gifts than others and then develop those gifts. The gifts do not depend upon character or intelligence, nor even morality, any more than the gifts of music or painting."

Ford stated, however, that he knows practically all the mediums in the world and that ethically they are on as high a standard as any other group of people. He feels that the work itself tends to correct the faults of the mediums as they go on in it.

Mr. Ford contends that if the churches would recognize the possibilities inherent in Spiritualism and take it over as part of their program, there would be no need of Spiritualism as a distinct group. If the churches ever did take over this function, then Spiritualism, he believes, could be raised to a higher plane and freed from many of its weaknesses. Instead of Christians remembering that the Bible is full of angels, spirits, demons and all sorts of psychic phenomena, Christians have, through the centuries, condemned as witches many persons with psychic gifts and subjected them to all sorts of cruelties, even burning them. The fact that so many gifted persons were put to death probably accounts for the paucity of great mediums in the world today, Ford thinks.

He feels, however, that the churches are becoming more tolerant of Spiritualism, even to the extent of asking him to speak to the congregations from time to time. Sometimes, however, he meets with rebuffs. He is reminded, he said, of a good rabbi friend who felt that he had light on truth and was eager to share it with others. Seeing a church with an inscription over the door which read "The Truth Shall Make You Free," he went in. "I told them the truth," the rabbi said, "but instead of making them free it made them mad."

Certainly there does seem to be an increasing interest among many people today on the subject of psychic phenomena. In going to the library to do a bit of research on the subject I was amazed at how many books are available on this and allied subjects. Books I found particularly interesting, beside the Eddy book already mentioned, are: *Challenge of the Unknown* by Louis Anspacher, *Across the Line* by Albert Payson Terhune and *The Unobstructed Universe* by Stewart Edward White, and *You Live After Death* by Harold Sherman. For those who wish to delve into history there is a two-volume book by Conan Doyle on *The History of Spiritualism.* Throughout the years there have been many scientists who have shown great interest in Spiritualism, such as Sir Oliver Lodge, pioneer of electricity and wireless, and Sir William Crookes, inventor of the Crookes tube. In 1884 Professor Lodge became an associate of the Society for

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‡Bernard Martin: "John Newton"; Heineman, London, 1950.

Psychical Research. His book *Raymond* tells of his certainty that his son, Raymond, who died in World War I, was still living in the spirit world and in frequent contact with him. One of the interesting bits of evidence he gives consists of some photos of Raymond taken with a group of officers in Italy shortly before his death. Sir Oliver claims that he knew nothing about those photos when the spirit of his son, through a medium, told him about the photos and little incidents in connection with the taking of the pictures. It was months later, said Lodge, when he received by mail copies of the photos from the wife of one of the officers in the pictures. All the details match the description given by the spirit. The photos are reproduced in the book.

Ford himself is the author of a small but helpful and scholarly book entitled *Why We Survive.* It deals not so much with evidences of immortality as the reasons for survival. Though published less than a year ago, it has already been translated into French and Spanish and is being sold in Europe and Mexico.

The interest of churchmen in Spiritualism is dramatically shown in the story of Dr. Ozora S. Davis, president of the Chicago Congregational Seminary, who on leave of absence, had been attending some Spiritualist gatherings in San Francisco. When it was time for him to return to the seminary, he said goodbye to the friends he had made at the meetings and took a train for Chicago. Imagine the surprise of the Spiritualists in San Francisco when, the night after he left, his voice came to them through a medium. He told them that he had died on his way to Chicago so he thought he'd return to the meetings. Several hours later his body was found in his berth by the Pullman porter!

Protestant - Catholic Relations

(From page 10)

a Christian church. All others are errorists and schismatics, who possess no rights. The second conclusion is that this position may be modified in practice wherever and whenever it is to the advantage of Rome to do so. Thus where there is immediate danger from Russian Communism, as in the East Zone of Germany, there is evident a conciliatory attitude. Where Rome thinks she is strong enough by herself to ward off that danger, there are no such gestures. The famous historical judgment still holds: "Power always corrupts; and absolute power corrupts absolutely."

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THE GREAT DAY HAS PASSED

Reflections on the Coronation

*by Frank H. Ballard**

IN I Kings 3 there is a story which has special significance for the situation in which we find ourselves. It tells how when Solomon succeeded his father as king in Jerusalem the occasion was celebrated by a solemn religious ceremony. He went up to the high place at Gibeon, doubtless surrounded by the principal officers of State. The significant thing however about the narrative is, not the splendor of the gathering, nor the thousand burnt offerings, but Solomon's dream the following night. Now the ancients paid special attention to dreams—and modern psychologists are teaching us that in this they were right, wrong as they frequently were in their interpretations. This dream is important because it indicates the spirit in which the young king set out upon his royal task. He dreamed that God came and asked him what he should give him. Solomon, conscious of his youth and inexperience, asked, not long life, or riches, or success over enemies, but an understanding heart that he might rule wisely. And God promised him not only what he asked but other things also. Alas, Solomon did not live all his days in the spirit of his coronation request. Spoiled by power, luxury and flattery, he set his heart on splendor. There came a time when one far greater than he contrasted his magnificence with the simple beauty of a common flower. Solomon did indeed achieve great sublime splendor. He built not the Temple only but a wonderful palace for himself. But all his achievements had to be paid for, and the increasing taxes made the people so rebellious that when the king died ten of the twelve tribes rebelled and the dynasty of David was left with nothing but Judah and Benjamin. Here, however, in I Kings 2 we see what Solomon was capable of, and what he might have become. He started well, though the early promise was not fully maintained.

Now we have passed another coronation and most of the people seemed to be chiefly concerned with the splendid ceremonial. We should not, I suppose, be human if that were not so. Colorful people came from far and near, the streets were gaily decorated, the processions were gorgeous, the official services as splendid as the wit of man could make them, the ancient regalia were displayed in all its brilliance, the bands played, choirs sang and crowds cheered. I say we should not be human if such pomp did not appeal to us and please our sense and fill the columns of newspapers from one end of the world to the other. And the queen herself, the center of all this pageantry, would not be human if she were not touched by the demonstrations of loyalty and of the vast resources of a far flung empire. Never while mind and memory last will she forget the way her peoples received her and put the historic crown on her head and symbols of power in her hands. What was in her mind and heart she alone will know—and so confusing were the emotions and the thoughts that even she may find it impossible to tell. But being what she is, and standing in the lineage she does, I may suppose that with a sense of wonder there may be a feeling of inadequacy, that mixed with natural and inevitable pride will be a deep humility, and that, whether the nation prays, or not, she will pour out her heart before God beseeching him to grant her grace, wisdom and understanding.

For she must know, as we ought to know, that if she is born to supreme splendor she is born to awful responsibility. No one can predict how long she will reign over us or what the years may bring to her and to us. But, young as she is, she has seen unspeakable things. She knows the courage with which her fathers have faced danger and crisis. Most of us cannot trace our ancestry very far. Perhaps we are glad we cannot, for if we went far enough we might find some very disreputable characters. But hers is there for everyone to read. You have only to go to textbooks to learn both their crimes and their virtues. It is no use to pretend that the royal line has always been admirable. There have been men who have won the contempt of their people as well as others who have earned and deserved loyalty and gratitude. This, however, can be said without fear of contradiction, that in modern times this country has been greatly blessed in its royal house.

Queen Victoria had her moments of unpopularity, but she was a great queen and set an example of godliness to all her peoples. Edward, her son, may have had irresponsible moods, but he was a good influence throughout the empire and did much to maintain peace amongst the nations. We are told that George V was surprised at his own popularity and protested that he was only an ordinary man, but he won increasing respect as he advanced in years, and with good reason, for not only was he wise in dealing with contending party leaders, but we had reason to believe that his home life was beyond reproach.

As for his son, our gracious queen's father, it may well be that he will take his place, not amongst the ablest or the most picturesque of the royal line, but as one of the very best. He was a good man, and the source of his goodness was the fact that he was a religious man. He was devout, not only by instinct but by conviction. His was a busy life—too busy, for the times made immense demands—but he found leisure, not only for devotional, but also for theological reading. It would not be surprising if, when time makes enduring estimates possible, he is declared to be one of the most Christian men to sit upon a British throne.

These are things that should be remembered now for they give us confidence for the future. This is the atmosphere in which Elizabeth II has been trained. There is much that might be said, if time permitted, about her mother and her grandmother, to both of whom we owe a debt that is not always realized. Religion has not been a mere tradition in the royal household. Christian standards have not been commended to please the respectable. These are the convictions by which our rulers have lived, the faith in which they have died, and they are an assurance for the future that the court will be kept pure, and the whole body of the people will be inspired.

Prayers of the People

We may be confident that it is in this spirit that the queen asks us to pray for her. And she will need our prayers, not only now as she sets out upon her royal task, but all the days of her life. She knows, if we do not, that the temptations will be many. Temptation is, indeed, the common lot. You in your sphere, and I in mine, have our special

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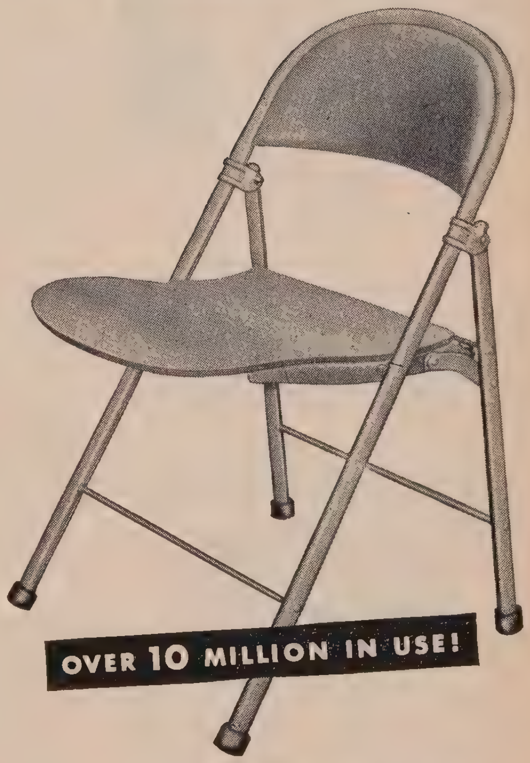

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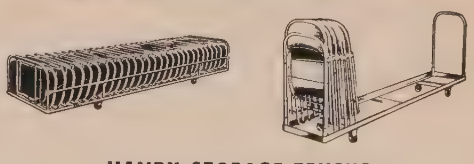

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as well as our common dangers. A king or a queen is the last person to be exempt. Guarded from many of the troubles that beset us, he or she is exposed to others of which we know nothing. Power, it has been said, always corrupts; absolute power corrupts absolutely. The power of sovereigns has in the modern world been limited—and none, I imagine, are more thankful for this than the sovereigns themselves. But influence remains, extraordinary influence in many spheres. And it is a general principle that we must pay for all our privileges. Uneasy lies the head that wears a crown. There is, for one thing, the fierce light that beats upon a throne. Princes cannot appear in the street but every eye is turned upon them. They can also be very lonely. You are free to make friends as you will. Kings and queens must learn to be discreet and impartial. Moreover, they may be surrounded by flattery and insincerity. Sycophants, if given a chance, will crowd upon them. Every mistake will be magnified. Every foolish word will be repeated. If the countenance is not always smiling and cheerful, people will be critical. Yet in a crisis crowds will expect the Head of the Commonwealth to give a hand. The young may envy those who ride in state-coaches. The Duke of Windsor could tell another story! Never forget that Elizabeth II will need our prayers, even if her reign is free from wars and revolutions and financial crashes.

She will, indeed, need, and has a right to demand, more than our prayers. She needs our faithful support and our day by day cooperation. Don't think it seems foolish for anyone in your position to talk about cooperating with a monarch. She depends upon you, and people like you, as you depend upon her and upon one another. Our little job seems very insignificant. My work as a minister—what is it compared with that of a queen who may influence millions? Your work, serving a meal over a counter, sweeping a room, adding figures in an office—it is not to be mentioned in the same breath with the opening of Parliament and presiding at privy councils and entertaining the heads of foreign states. But her work is hopeless without ours. You can have the best sovereign in the world, but if her subjects are slack and quarrelsome she can do little or nothing. Prince and peasant, we are all tied together in the one bundle of life. And while we pray that God may bless her and keep her for his gracious purposes, we must pray for ourselves that we are loyal in life, toiling for the common good, That's what a coronation means in a Christian country. First it is the solemn setting apart of one to rule over us. But, further, it is the consecration of ourselves, our time, our talents, our influence to the enriching of the whole community. We shall do that best if we realize that we are all servants of an omnipotent invisible king and that we must alike give an account to him.

Setting for the Sermon

(From page 27)

well as the assistant's making the announcements."

"True," said Peter. "He approves the long reading of what Moses or Abraham did, and reckons it holy. But when it comes to speaking of what we ourselves are doing as their followers, he scorns and speaks of notices and announcements as flaws in an otherwise perfect service. Flaws indeed! If it pleases God to read that the ravens fed Elijah, it surely pleases him as much when the rabbi adds that our synagogue has fed or is going to feed the poor and hungry in our own village. Why one should be regarded as proper and the other as improper is beyond me."

"Yea," said Simon the Zealot. "As puzzling as the asterisks on the bulletins of the Temple. What are ushers for if not to tell the late-comers when and where they may be seated. Better ushers and less footnotes would add immeasurably to corporate worship."

"The elimination of such jots and tittles would save a considerable amount of money," added Judas. "Money that could be given to the poor."

James rose, motioning for silence. "Brethren, the multitudes are here waiting to hear from the Master. How grateful we should be that his words need neither the architecture of a divided chancel nor the ancient pulpit-centered worship center to give them weight. How humble we should be when we see how the people flock from everywhere to hear his words; words which he speaketh in no particular liturgical setting, apart from orders of worship, vestments, robes and modern psychology. Let us be done with our silly arguments and listen to what he has to say."

At the Master's approving nod, James sat down nearby. The thousands gathered on the Horns of Hattin became still. "And he opened his mouth and taught them, saying, Blessed are the poor in spirit, for their's is the kingdom of heaven."

Is Christianity the Way Out?

*Quotations Selected by Eric C. Robinson**

I am the way.—John 14:6.

C. E. M. Joad

We know, in fact, that we ought to live as Christ enjoined. We may say that Christ's prescription of good living is wholly impracticable or is much too difficult; but that does not alter our conviction that it is the right prescription.—*Science and Ethics, 28.*

G. B. Shaw

I am ready to admit that, after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a practical statesman.

E. Stanley Jones

Life is a burden, a very tangled enigma if you have lost the key—God. But with God as the key, then life is glorious, an unfolding adventure into higher living with perfection as the goal for the individual and perfect cooperation as the goal for society.

Ghandi

Jesus occupies the field alone.

Count Okuma

I said that the only hope of the cooperation of East and West was in the teaching of Jesus Christ.

John Macmurray

Charity is true in the same sense that the force of gravity is true. If you think that you can jump over a 300-foot cliff and not get the result in hurt, the answer is, you can't. If you think you can live on principles other than those embodied in him, the answer is that you can't.

President Wilson

The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit.

Charles W. Wood

Jesus was right.

Napoleon

Alexander, Caesar, Charlemagne and I founded empires. But on what did the creations of our genius rest? On force. Jesus Christ alone founded his empire on love; and at this hour millions would die for him. In every other existence but that of Christ how many imperfections! . . . Etc. See "Greatest Thoughts About Jesus Christ."

M. F. Ashley Montagu

(What is the nature of life?) It can be expressed in one word, cooperation—the interaction between organisms for mutual support in such a way as to confer survival benefits upon each other. Another word for the same thing, as we shall see in the pages which follow, is love. Without cooperation, without love, it is not possible to live—at best, it is possible only to exist."—*"On Being Human," page 47, Henry Schuman, Inc.*

Eric C. Robinson

There is some power in the universe making for truth and beauty and goodness. If this power is unconscious it is almost more wonderful than if conscious. Matthew Arnold said there was a Power, other than ourselves, making for righteousness. This Power also makes for love. Drummond said love was the greatest thing in the world. St. Paul said it was greater than faith or hope (great as these are). Richard Roberts said that love is the only world there is. St. John said something similar, God is love. Whitehead sees a power making for beauty.

Prof. Montagu Again

"Cooperation is the law of life for the group as for the individual. We know that if a child does not receive adequate cooperation—that is to say, an adequate amount of love—from those who raise him, he will not develop into an adequate social being. More than this, we now know that each organism is born with an innate need to be cooperative, to give and receive love, to be good."—*"Man and the Social Appetite," Saturday Review of Literature, November 19, 1949.*

"This realization that the ethical conception of love, which almost all peoples have arrived at independently, is no mere artificial creation of man but is firmly grounded in the biological structure of man as a functioning organism is a discovery of the greatest possible significance for the future of mankind. . . . to love thy neighbor as thyself is not simply good text material for Sun-

(Turn to page 49)

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*Minister, All Saints Church, Tarpon Springs, Florida.

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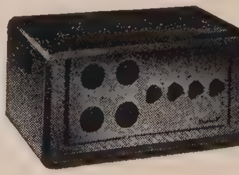

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ALL ABOUT YOU ARE SOURCES OF

Vital Sermon Illustrations

by Robert S. Richardson *

MRS. JONES and her family were visiting friends in a city some distance from home. When Sunday morning arrived, the Jones family was accustomed to attending church. A church of their denomination was in the vicinity, so they were off to worship in their Sunday best. The choir was lifting; the pastoral prayer a masterpiece of beauty and simplicity.

The sermon, as in many Protestant churches, was the peak of worship and experience toward which the entire service moved. A stiring sermon on personal devotion struck to the heart of Mrs. Jones who was somewhat of a mystic who appreciated the "inner light" kind of preaching. But suddenly something tragic happened. The preacher began to tell an experience to illustrate a point in his message. The illustration had to do with a pious old widow who moved to an eastern city, and how she testified to Jesus Christ through a poem she read to a clerk in a grocery store. As Mrs. Jones listened, her mind shot back to a moment two weeks ago. Her home minister had preached a similar sermon on personal devotion, and to her amazement, had used the same illustration to light up his point as this preacher was now doing. The words were almost alike. Even the tone of voices was similar.

Have you ever had a listener speak to you about an illustration you have used? Perhaps you have not. Then you are lucky . . . or sensible. The preacher above was guilty of no great sin, at least not in the eyes of God. Mrs. Jones' consternation was quite natural, for up to this time in her Christian life, she had not given much thought to preacher's sermonic preparation. Now she wondered. She felt jilted. The sermon had been sincere, but still she felt as though something did not ring quite true.

To us who are constantly in the preparation of sermons, the white sin of plagiarism appears less evil than it does to Mrs. Jones. Of course, we rationalize, Mrs. Jones does not understand that ministers must turn to books of illustrations and so-called "canned light." It is clear that neither of the ministers who used the same illustration had thought of plagiarism or theft. What they had forgotten to do was to give explicit and vocal credit to the source of the illustration.

So far we have answered only a part of our make-believe situation. Technically it is correct and ethical for ministers to use books of sermon illustrations. More such books come off the press every few weeks. Many of the thoughts given are good thoughts, timely and even superb in the point that they illustrate. At best they are another man's highest thoughts, culled and edited and published. At worst they are examples of stealing another man's mind, his ideas, his ideals and aspirations. The only permanent remedy for being certain that you do not use another man's sermon illustrations is to carefully burn all things that would suggest another man's work. That is difficult to do. This writer found it extremely hard to do, almost like cutting off a finger, for he had quite a number of such books, some of them ranging back over 100 years. Many readers will not agree with this writer's ultimatum. That is fine. It is your own business. As for me, I have found two new sources for illustrative material which have made me increasingly glad, even jubilant, that I have taken the step to rid myself of other men's illustrations. These two sermons, particularly one of them, will be discussed now.

When we think of drawing our sermonic material from life, we think first of our Saviour's life. In one sense our Bible is a biography of that sinless life. More often than not, we will use the Holy Scriptures as a basis for the development of the sermon. Whether this calls for textual or expository preaching is not the question, for in either case as in other types of sermons, the Bible is the general background. It is the canvas upon which we paint.

If the Bible is our background, much of the time we will want to make illustrative material more timely. If we have tossed our "canned" illustrations to the wind, we must rely on a more direct source than the books from which many of the canned illustrations were picked. The writer likes to read biographies. Biographies of great men and small men, of modern men and ancient men, of diplomats and cobblers, merchants and psychiatrists. Long biographies and short, technical and simple, full or sketchy, in favor of or against the person being written about.

Biography

Biographical illustrations are human because they deal with people, and people are the most human things in the world. Quite often, one more lengthy illustration will take the place of two or three canned ones of shorter length. (Shorter illustrations tend to stress different shades of meaning. No two illustrations are alike, and no two of them can express the perfect thought as well as one more lengthy example.) If you want to use the illustration of George Washington kneeling in the snow at Valley Forge, you will want to explain something of the conditions and background of the instance. You will have a longer illustration when you are finished.

Someone has said, "Reading maketh a full man." You will grow into a fuller man than you now are by reading biography. I would advise that you set a year aside in your ministry when your extra curricular reading would include almost nothing but biographical reading. Though some will call it literary heresy, I suggest that you begin with a biographical anthology. The best place to get such a book is at the corner drugstore. You will need spend no more than thirty-five cents. After you have become a fuller man by your reading, you will be in a better position to pick the kind of longer volume which you like best. The one you choose need not fit any particular pattern. You do not need to start with Saint Augustine or Martin Luther. You may wish to begin with Winston Churchill or Hitler's book of his own life.

Illustrations From Life

A radio soap-opera tells us that "life can be beautiful." Just how beautiful and meaningful it can be, some of us have not begun to guess. My constant prayer for over a year has been a simple one, voicing the opening words of a hymn favorite, "Open My Eyes That I May See." Yes, Lord, open my eyes to all that goes on about us; How blind can a man get? I am sure that we see less with our eyes than the birds that fly or the house pets that we love. Modern conveniences have blinded us to the more natural and normal things which God has planted about us. God has planted more than trees and grass. He has caused the hills to roll, the skyscrapers to loom, the church bells to peal, the highway to wind. He has, through the person of Jesus Christ, opened the eyes of the spiritually blind.

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*Minister, Central Presbyterian Church, Paris, Texas.

What does a tree look like to an unregenerate man? Does it look the same as it does to a Christian? I feel certain that a tree "which lifts her leafy arms to pray" has more true significance to a Christ-follower than to one who is more or less oblivious to the Christian interpretation of life.

Particularly as ministers of the good news, we must be awake. We must walk about with eyes wide open to the physical and spiritual realities about us. Our minds will become articulate, discriminative. We will find that all our faculties and senses take on new sensitivity. Life will begin to speak. We will hear the voice of God a thousand times a day. Sometimes it will be a still, small voice; sometimes it will speak to us through the earthquake, wind and fire or through the bursting cadence of the organ. Paul wants us to "pray without ceasing." Part of prayer's life is to listen to the voice of the Creator—"Be still and know that I am God."

Some weeks ago I had the pleasure of motoring over the length of the Pennsylvania Turnpike. My friend and I drove across that white ribbon of cement from Pittsburgh to Harrisburg, though the turnpike has been extended into Philadelphia in recent months.

Time hung heavy on our hands as we sped across the countryside, the speedometer ever reading sixty miles per hour, hour after endless hour. The rhythm of the constant speed left us rested. In such condition my mind became furtive and philosophical. I began to see things in the surrounding land that I had never seen before, though I had traveled the road innumerable times. God began to speak in accents clear and strong.

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years before by a railroad tycoon with a dream. These tunnels have been turned into thrashing two-way-traffic lanes.

We were speeding toward the forbidding entrance to one of the tunnels. Its name was etched in tile and mortar above the entrance. We neared the carefully marked traffic lane and blinking yellow traffic light. Suddenly, from out of the blue like a bolt of thunder came the sermon from life. Tunnels are like problems of life. No one who wishes to reach his destination can avoid passing through them. No possible way of escape. Only a guarding rail and fence on either side of the road, and dirt and bushes. You simply must pass through the subterranean passageway if you hope to get from Pittsburgh to Harrisburg or Philadelphia. The voice continued. The giant hole dug through the base of the hill is not as dark and ominous as it appears on the outside. So with life's problems. Once inside, we saw that everything was lighted. Friendly cars were our neighbors, each car with its own task to accomplish, the completion of the journey through the tunnel. Finally we were out in the open air again, speeding through God's great out-of-doors, wholly unmindful of the passageway through which we had traveled. Sunshine once again! So with our trials of life; once the problem has been solved, there is certain to be sunshine on the other side.

This homely illustration has lent itself to at least four different adaptations. Once it formed the basis for a five-minute radio talk, once it was a junior sermon and once it was a sermon illustration. It was my own. If the exegesis was poor, I was to blame. If it labored the point, no one could accuse me of anything but my own lack of ingenuity.

Soon nightfall was upon the earth. We turned our parking lights on, and then it happened. The voice again. God's light is always present. His light is much like a highway marker. The markers are hardly noticed in the brightness of daylight, even though they are placed every 200 feet or so along both sides of the road. It takes the darkness to make them respond in reflection. As the sky grew darker, we turned our headlights on, continuing our trek across the Keystone State. Instantly the road was clearly and perfectly marked by the soldier-like reflectors. They made a beautiful sight as they wove their way down the winding slope and out onto the level highway. The analogy is child-like in its simplicity when applied to the religion of Jesus. When life gets dark, the light of God shines the more brightly. The darker our dilemma seems, the brighter the light shines. For the light to shine, we have but to take the first step. We turn on our lights. God does the rest with the guiding of his light, even Jesus Christ.

Finally, one more illustration. The next morning we noticed two trees in particular on the surrounding hillsides. Two were particularly noticed because they stood out from the rest of the foliage. The dogwood trees not only dot the southern slopes of Pennsylvania, but they were in nature's full bloom during our trip. The chestnut tree was the other. Here and there it stood on the hillsides, but it was ugly and grotesque, for a devastating blight had nearly finished this nut-bearing beauty from the face of the earth. All that remained for us to see were the gray limbs of dead chestnut trees, jutting their branches skyward in strange fashion. The chestnut was a cold reminder of a day gone by, a memorial to something that had once flourished.

This parable, or analogy, speaks for itself. As Arnold J. Toynbee, greatest of our historians, has observed, each nation, each individual, is challenged by God. It is his decision to respond or not to respond to God's call. So with the dogwood. Something inherent in its very nature made it hardy and rugged. It was challenged to grace the earth with its beauty and fragrance. It responded. But something in the makeup of the chestnut tree made it weak. When the evil disease sought to beset its roots, it gave in, it succumbed. It did not, or could not, respond to the challenge God had given it. Need we apply such a picture? The application speaks for itself. Words would only mar the message it speaks.

Here are three illustrations. They are simple, almost too simple. Yet people understand them and like them. There are others, hundreds of them. Like the fact that New York City is built upon a rock, and that when a new building is to be erected, the bulldozers and drills must dig tens of feet through solid rock to build a foundation. As Christians we are building skyscrapers. Some of us dig our roots down deep and build on rock. Others build what looks like a beautiful structure, but they build it on the shifting sands of time. When the wind comes, the building collapses because the foundation is unstable.

There is but one danger to avoid, as I see it. We must avoid any form of stretching a point. Just as it is possible to read more into a passage of Holy Scripture than was ever meant to be there in the beginning, so it is entirely possible to read a message from God into a particular act of his creation, and to see things in it that were not meant to be, or require too great a stretching of the imagination in the application.

I would not suggest that you throw away your books. Far from it. I would suggest that you make short order of all books of canned illustrations, but even the least of these may have their occasional place. What I would rather suggest is that you so ground yourself in reading great literature that you will be at once articulate and clever to what has been made for beauty and progress in the world.

I would not suggest that you suddenly shift your emphasis in illustration from what you now use to nature-study illustrations, or anything of the kind. You do not want to be called "the Reverend Nature Boy." There is a certain shallowness to a man's preaching when it consists only of the here and now and the great out-of-doors. The wise preacher is able to pick and choose the type of illustration which best suits the situation of the moment.

We have saved the best until last. If you have read this article with any relish, and if you are sincerely desirous of applying the technique, new avenues will surely open to you, making your sermon preparation easier. I have endeavored to be a student of life, constantly awake to everything about me. I began, as this article would hint, with experiences along the road, the road of travel and of life.

Now I find my interests are broadening into a wider field. I carry a small, loose-leaf notebook with me almost all the time. I jot down a sentence, a line of poetry which I have read, a sermon title, a headline, a pithy sentence on the radio, a hit-tune title, a verse of Holy Scripture. If an article from the newspaper looks good, I tear it out and paper-clip it to a blank page. On occasion I have picked up something too big to go in the notebook, in which case I put it in my pocket as a reminder. One such case happened some time ago in New York. I picked up a rock which the excavators had unearthed in the building of the United Nations Building. Some day I shall use it—somewhere in a sermon, to the men's class—or goodness knows where. But I have it filed away.

As my field of interest broadens, I find myself jotting down or remembering short, snappy sentences from men I have heard; great men and small, preachers and farmers, men and women from every area of our land. I am

(Turn to page 52)

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PRIMING THE PARSON'S PUMP

*Edited by David A. MacLennan**

HERE beginneth, dear brethren, what the editor and I hope will be a useful monthly feature for ministers. Just what do we have in mind? as Harvey in the play asked when a friend vaguely offered assistance. Chiefly ideas, illustrations and insights to start homiletic pumps working. For ministers of reformed churches preaching remains a priority. For active ministers, the stated occasions for preaching come with daunting regularity and disconcerting speed. "Priming the Parson's Pump" will consist of chats in the study about our main job. Granted the title smacks of the quaint, even of the antique. Let the flippant quip "so's your antimacassar!" The metaphor has point. "To prime," says Funk and Wagnall's Dictionary, "is to put a combustible composition into such relation to an explosive charge that it will be ignited." In that sense, the title is relevant to our primary task: the Gospel is highly explosive. Who was it that told of the bookbinder who found he could not put The New Testament on the new covers and used the initial letters of each word—T. N. T.? But the lexicographer's second definition is the pertinent meaning: to pour water into to displace air thus promote suction: as, to prime a pump. (I promptly repress the impulse to speak of air of any temperature in connection with preaching.) Inexhaustible supplies of the water of life are available; is not ours the everlasting Gospel? But because we are human, there come times when a little help is needed to raise the water level. Even resourceful men know what it is to live homiletically "in a dry and thirsty land, where no water is." This department is designed for such perplexed pilgrims and for all alert announcers of the good news of God's action in Christ.

> Beginning with this September issue our Department of Homiletics and Preaching will be conducted by Dr. MacLennan. We think that he will be a most popular successor to Dr. Hobart D. McKeehan who served us before his tragic death. In this very first contribution Dr. MacLennan reveals the versatility which have characterized his service as pastor, preacher, author and teacher.

Here will be offered no complete room-service obviating the necessity of each preacher's own toil and trouble. Before we get too painfully involved in this figurative speech, or drowned in our metaphorical allusions, let it be put plainly. We are not interested in providing crutches for the intellectually indolent. What we wish to share are ideas that have legs to lead our minds and imaginations into the effective preparation and communication of sermons. To revert to the title's phrase, by shamelessly extracting from its context the counsel of Proverbs 5:15-17, we will assume that every sermon maker will heed the injunction:

> Drink waters out of thine own cistern, and running waters out of thine own well . . . Let them be only thine own, and not strangers' with thee.

One type of reader response we shall strive sedulously to avoid. It is suggested by the compliment (?) allegedly paid a preacher after his first sermon in a new parish: "Reverend, your talk this morning was like a cup of cold water given to a drowning man!"

Most conscientious craftsmen need only reminders of resources (the other kind do not read *Church Management!*), suggestions for themes and their treatment. Then, the cerebration essential to creative work commences. To offer such suggestions will be our main objective. In addition, since preaching is never done in isolation from the other "offices" of the ministry, we shall share ideas relating to the leadership of public worship, to church administration, and to all included in the old and comprehensive description of our significant task, the cure of souls.

Salute to a Noble Predecessor

One of our unmerited mercies has been singularly worthy predecessors. To follow one of Christ's faithful and winsome apostles in the pastorate, in a professorial chair, has been immensely beneficial. Due to the tragic circumstance of Dr. Hobart D. McKeehan's accidental death a few months ago, I have the high privilege and responsibility of succeeding him at least as far as occupancy of this space is concerned. Hobart McKeehan was the kind of Christian writer every cleric would wish to be. An ardent ambassador of Christ, a lover of great literature with an uncommon flair for felicitious expression of timely and timeless truth, he enhanced the vocation of Christian preacher and enriched the minds and hearts of many friends. Most regretably he and I never met, although we exchanged letters on more than one occasion. Several years ago I came to esteem the fine quality of his mind and spirit, and invited him to join the galaxy of distinguished visiting preachers occupying Timothy Eaton Memorial Church pulpit on summer Sundays. His polished oratorical delivery, his unique treatment of evangelical truth, and his personal charm, elicited grateful praise from discerning listeners in the large congregations which waited on him in the Toronto church. Subsequently when intimation reached him that I was a voluntary exile from the pastorate he wrote of his frank perplexity and distress. Quickly he added that despite my inexplicable decision to enter the teaching ministry he would pray for God's endorsement of my choice. When I committed sermons to print, a gracious note reached me before his generous review of the book appeared in these pages. As Professor H. H. Farmer said of the late Archbishop Temple's too early death, Dr. McKeehan's sudden entrance into the Unseen tested our faith in God's providence. "God buries his workmen but he carries on their work," not only through others called to try to fill the gap in the ranks, but through a life lived, a witness made, and penetrating insights dropped into receptive minds. With what exhilaration must Hobart McKeehan explore the fields where the shining ones do congregate!

SERMON SEEDS

"Thy word is like a garden, Lord," begins a familiar hymn. But as gardeners we have days when it does not seem as if it is replete "with flowers bright and fair." Yet the poet insists that "every one who seeks may pluck a lovely cluster there." I have known days when I would settle for a solitary bloom to give my patient people. Doubtless it was due to my dulled eyes, failure to cultivate the garden, or a heavy deposit of original laziness. One

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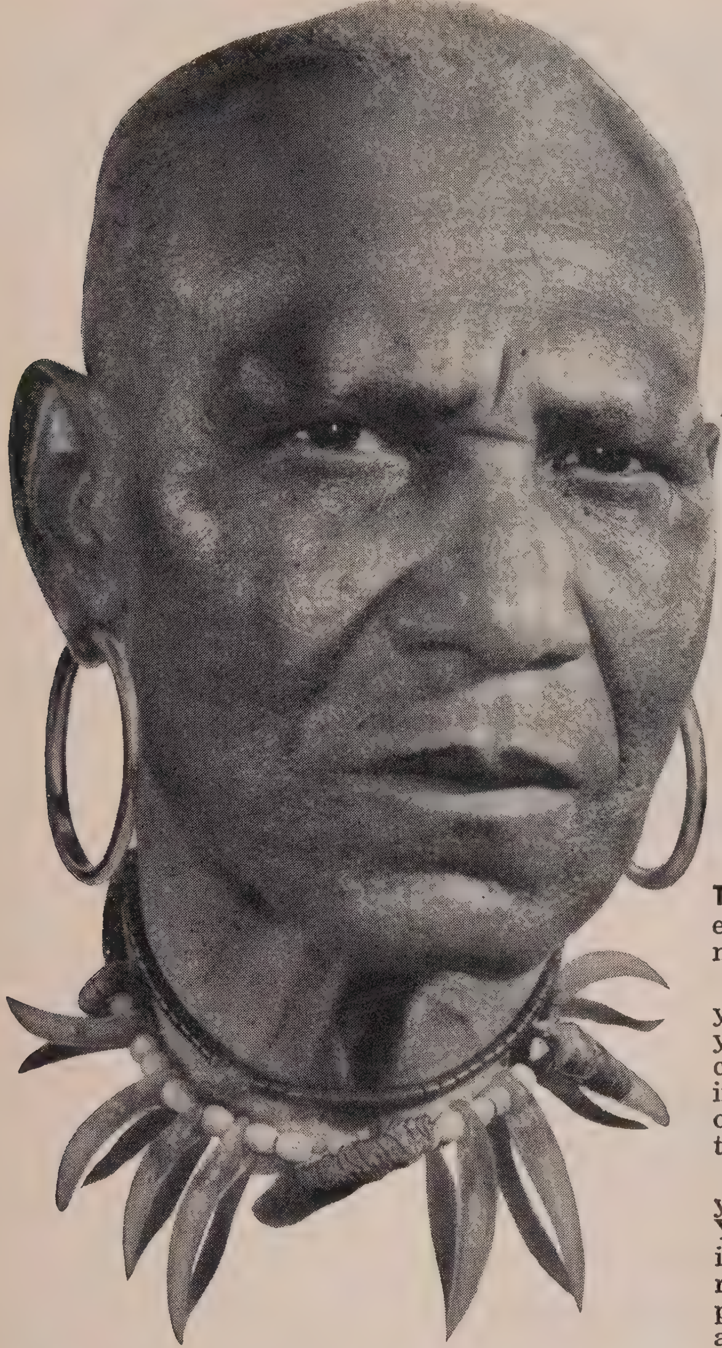
*Professor of Preaching & Pastoral Care, Yale University Divinity School.



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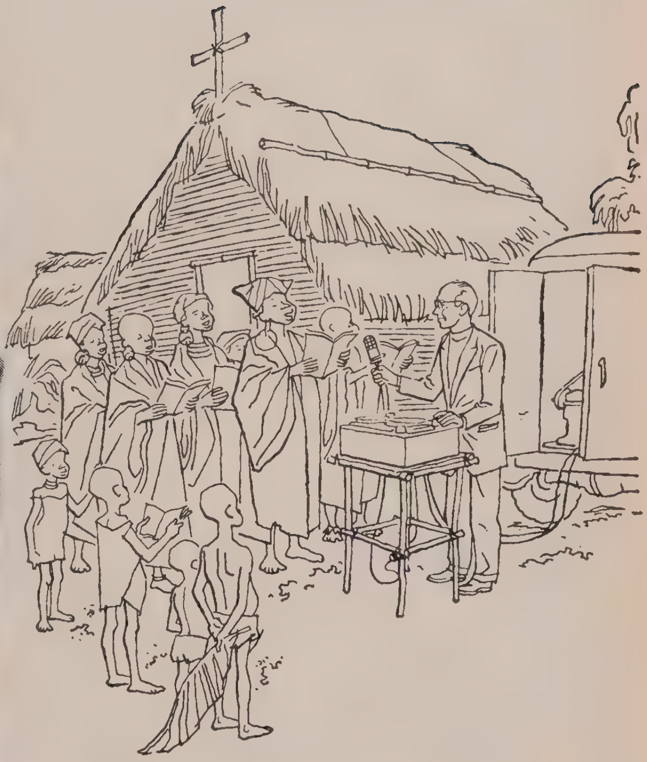

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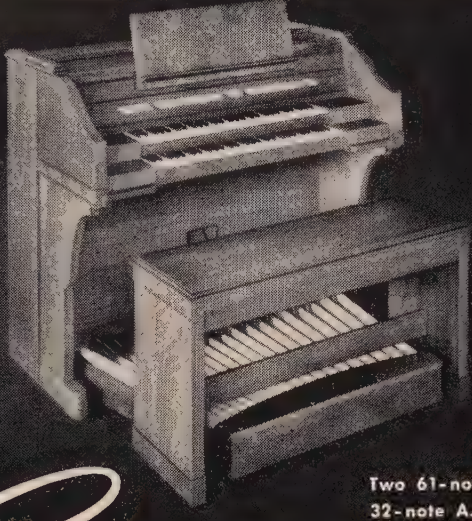

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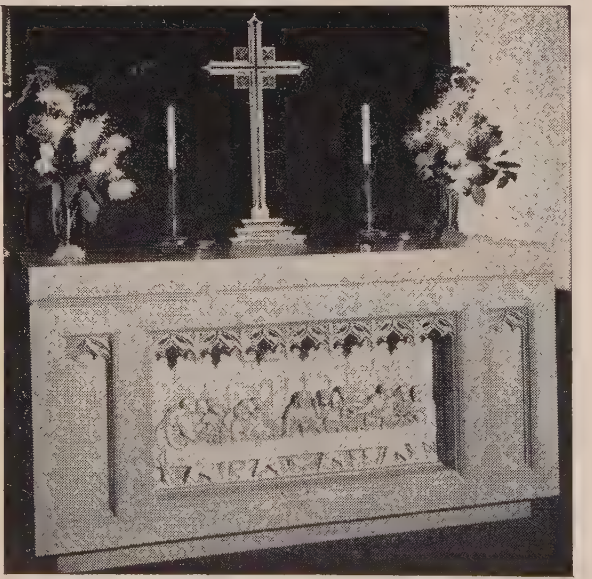

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device—not a gimmick—whereby this harassing sense of mental poverty can be reduced, is to collect sermon seeds day by day. Elementary but imperative is the practice of jotting down the scriptural passage, the theme, the illustration, which appeals at the moment of its impact. *Church Management* manuscript folders provide an admirable envelope for seeds, in which—unlike ordinary packets—germination and growth occur. I use standard size index cards, four inches by six. When inspiration seems to fail, scrutiny of such folders or cards frequently provides the requisite priming. (There I go mixing the metaphors; how figurative can we get?) Let this true incident spur you to some such system. My erstwhile colleague at Yale, and our contemporary Simeon Stylites, once answered an invitation to preach in a well-known university chapel, with one of his refreshing bursts of candor. The invitation contained the request that if he accepted he should send with his acceptance the title of the sermon he proposed to deliver. It was almost a year in advance. "I will preach on the date suggested," he wrote, "but as for my sermon subject, the Lord only knows." Came the Sunday. He arrived at the chapel. The large bulletin board slightly rocked him out of his devotional mood. On the sign appeared his name and underneath the announcement: Subject—"The Lord Only Knows."

Here are some sermon seeds which you can plant, let some Apollos water, and be hopeful that God will give the growth.—Cf. 1 Corinthians 3:5-9, RSV.

1. September opens with that slightly misnamed holiday, Labor Day. You may have thoughtfully arranged to conclude your vacation after that weekend when few labor except the parson. This issue will be too late to help you prepare a Labor Day message. But September marks resumption of toil in most churches, even though in our increasingly telescoped church year October's first Sunday celebrates the rallying of the forces. As a trumpeter of the Lord you will be sounding the reveille, the call to rise and serve. Every year we confront stragglers, the complacent, the unresponsive. Why not make an indirect attack on these by reminding them that the Christian is a servant, who works no union hours, and who must labor as Loyola's prayer puts it, without any thought of reward save that he does the Master's will. Scripture relevant to such a message will be found in Mark 10:42-45; 2 Corinthians 4:5; 1 Corinthians 9:19-22.

A. Introduction. 1950 U. S. census

shows twenty-five per cent fewer domestic serrvants than in 1940. Despite inconvenience to harassed homemakers, this gradual disappearance of household employees is salutary. Christianity has contributed to the gradual abolition of the master-servant relationship. The magazine, *Fortune*, in an article on the "servant problem" two years ago concluded that "Americans don't like to be servants."

B. Human beings don't like to be servants. Servant connotes servitude. Christ came to make men free. True, St. Paul's admonitions to Christian slaves seems a negation of Christ's law. For an illustration, see Dr. Howard Thurman's little book, *Jesus and the Disinherited*, and the autobiographical recollection of his grandmother's refusal to hear any of Paul's writings read to her. We must acknowledge that the great apostle may have had a blind spot, due largely to the situation in which he found himself. Moreover Paul was a privileged person, and no one could treat him as a slave.

But Jesus was denied full citizenship in his nation. He knew the plight of servants. Yet this man insists that his followers must be slaves of others for the Kingdom's sake. Let the preacher admit that he doesn't enjoy the status of servant. Who wants to be at everyone's beck and call? Who wants to be pushed around, imposed upon, his rights and privileges trampled underfoot? Yet Christ declares greatness in his society depends not on being top dog but on being servant of all. To choose a Christian vocation is to choose the role of servant. Every Christian is a minister, a servant. We cannot soften his demand. Perhaps one of the better popes was on the main line when he chose as a title, "servant of the servants of God."

C. Christ who makes the demand supplies the grace to fulfill it. Keep close to him and in the company of his faithful servants.

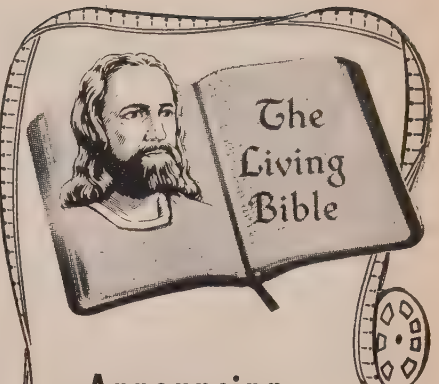
One Kingdom only is divine,
  One banner triumphs still,
Its King a servant, and its sign
  A gibbet on a hill.

We would better get used to being servants. If we are with Christ and "in Christ" we shall be serving a long, long time. In heaven, says the author of the book of Revelation, "they serve him day and night in his temple." Dr. Kenneth J. Forman relates a whimsical dream. At the admissions office in heaven, a bustling tycoon brushed past the waiting line of applicants. St. Peter smiled, asked him what he would like to be now that he was in the celestial realm. The self-important executive gulped. He offered a pious answer in the words of the only hymn he could recall: "I want to be an angel and with the angels stand." The Big Fisherman smiled disarmingly. In the manner of an expert personnel man he asked, "What experience have you had?"

2. Here's another with the brash title, *Carpet Sweepers and Crowns*. You could introduce the theme by reference to the Coronation of Queen Elizabeth II last June. Unrepentant republicans were thrilled by the radio, TV and movie portrayals of the gorgeous pageantry and moving religious symbolism of that service. Did you read of the Story of the Four Charwomen? At the final rehearsal a little episode occurred in a moment of great tension. The orchestra's final strains sounded, the Archbishop stood by the altar; all around were grouped officers of state. Then came the spine-tingling fanfare of trumpets. The Queen was about to enter. "Suddenly," wrote Beverley Nichols, the British author who was present, "onto this scene of awe and splendor trotted four charwomen. Four ladies in white overalls, brandishing not swords, or plumes, or gaiters, or any emblem of state, but four carpet sweepers. Completely undeterred, and with typical British phlegm, they proceeded to trot around the very throne itself, energetically pursuing pieces of fluff and feather which had drifted onto the golden carpet. And equally suddenly the vast assembly, for all its loyalty and all its awe, realized that this was in fact, an enchantingly humorous situation. And laughed loud, and long, to the very roof." Incidentally can you imagine that sound in any assembly met to honor a Hitler or a Malenkov? In the actual service, any laughter was lost in the stupendous burst of organ music the Earl Marshall arranged to cover up the entrance of the four charwomen.

Carpet sweepers in a coronation! Life's sublime moments show the significance of homely, humdrum service. A person's task may seem trivial. His fidelity, his thoroughness, his dependability are never trivial. If the four charwomen had merely gone through the motions a hitch in the solemn proceedings might have occurred. A prelate or a princeling, even the Queen might have sneezed! More serious consequences may ensue when our humble task is treated carelessly. "Remember," said a sign in an aircraft factory during wartime, "a concealed mistake may cost a brave man his life."

Could you not take it from there, and perhaps emphasize the Christian perspective? "I am among you as one who serves," said the King of glory. "He who is faithful in small things . . ." Look at John 13; where he who might



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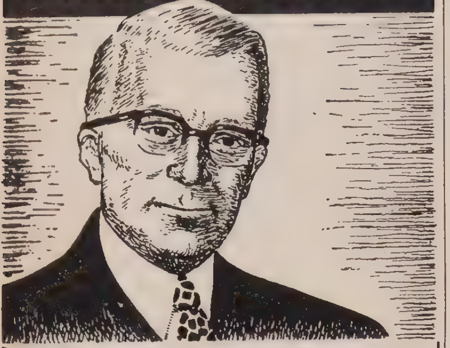

A PARSON PONDERS

Rupert Brooke, the young poet who had suddenly arrived, enjoyed a memorable day with Henry James, then a veteran novelist. The parting word was never forgotten by the younger man: "He told me not to be afraid of being happy."

This advice has a special relevance for young parsons. "The pursuit of happiness," an inalienable right of laymen, may be denied to the clergy. Among those who have been starched before they were washed, the laughter of parsons is regarded with suspicion. The sad countenance, the solemn tone, the cultivation of dullness as a virtue, the mind that never lights up—these are in many circles considered the badges of the cloth.

Strange how this idea ever secured any acceptance, especially when the warning is ever before us: "Be not of a sad countenance." Without doubt, the air of seriousness gives a false impression of depth of mind. The merry heart is suspected as being a mark of frivolity. "I tried to be a philosopher," said someone, "but cheerfulness was always breaking in." The cultivation of happiness may slow down into the cult of sappiness.

Real happiness, on the contrary, stems from thought and foresight. Joyousness can't be guaranteed, but measures can be taken to avoid unhappiness. A planned financial program will do much to prevent future anxieties.

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have taken a star took a towel and a basin. What if he has chosen us, and ordained us to push a carpet sweeper, a pen, a typewriter; buy and sell necessities; teach youngsters the way to live as God's children within his family? Are we not then in "holy orders" in a Christian vocation?

Work is devout, and service is divine,
Who stoops to scrub a floor
May worship more
Than he who kneels before a holy shrine.

In a socially useful occupation the motive, the dedication, is everything. George Herbert knew:

Teach me, my God and King,
In all things Thee to see;
And what I do in anything,
To do it as for Thee.

Are we not commissioned to help those who see nothing divine in their drudgery to attain the mind of Christ? Carpet sweepers and their American equivalent can prepare the way for the coming of the King of Kings. Does he not come through the faithful, honest, second-mile service of "little people"? Have you come across this infrequently read bit of scripture:

> These were the potters, and those that dwelt among plants and hedges; there they dwelt with the King for his work.

3. *What's Your Picture of God?* Gilbert K. Chesterton was sure a landlady's view of the universe, of the nature of ultimate reality, was more important to know than the rates she charged and the kind of lodging house she kept. How do we think of God? An overwhelming majority of North Americans avow belief in God. What kind of God? A blind, cosmic urge? A principle of concretion? A super Santa Claus? An arbitrary dictator? Relentless law? Unknowable? The omnicompetent state? "To us," affirms Paul on behalf of all Christians, "there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—I Corinthians 8:6. What is the character of this Christian God, this God who confronts us in nature, in history, in man, and supremely and redemptively in the total fact of our Lord Jesus Christ? Why not give Jesus' account of the character of God?

(a) To our Lord, God is the "Father in heaven," who is "good" with a goodness beyond justice.—Mark 10:18, Matthew 5:45, Luke 6:35, Matthew 20:1-15.

(b) He persistently takes the initiative in providing good gifts to his creatures.—Matthew 6:33-35.

(c) He is goodness supported by adequate power.—Mark 10:27, 14:36. As the eminent biblical scholar and theologian, Dr. C. H. Dodd, states in his splendid little book, *The Bible Today*, page 92: "This account he made credible through the effect of what he was and what he did." This great and gracious God confronts us in Christ, in the energy of holy and righteous love "that makes a decisive impact upon those who come within his orbit," transforming events and situations, because it is the power of the living God.

BOOK OF THE MONTH

My choice is James S. Stewart's *A Faith to Proclaim*, published by Scribner's in July. Every preacher knows and values Dr. Stewart's books of sermons, and his earlier book on the craftsmanship of sermons, *Heralds of God.* Here is the Scottish preacher-scholar's concept of the content of Christian preaching. When he first delivered this material as the Yale Beecher lectures in 1952, he held large audiences enthralled by his dynamic, scholarly discussion of the central themes of the gospel. One superficial critic (who being young and a candidate for a postgraduate degree may be excused for his woefully wrong judgment) dismissed him as "Billy Graham with a Scottish accent." This solitary dissenter was misled by Stewart's new use of old and hallowed terms, and by his evangelistic passion. Let such a caviller read this book, note its authentic New Testament emphasis, and mark the evidence of sound scholarship and profound spiritual insight. Here is biblical theology for the wayfaring man, guidance for the religiously confused by a clear-eyed interpreter of the gospel. Here is exciting theological discussion of the significant issues of our time and of every issue. To hear Dr. Stewart or to read him is to be sent to one's knees before the living Lord in rededication of one's total self to Christ and his church. Any preacher who reads *A Faith to Proclaim* without longing to preach better and more on the center of the faith needs special prayers said for him! Chapter headings indicate the rich treasures to be explored: Proclaiming the Incarnation, Forgiveness, the Cross, the Resurrection, Christ. If you are mystified by much current theological debate, you will find Dr. Stewart's lucid references to form criticism, Cullman, Bultman, Bart, Brunner, Kierkegaard, clarifying and stimulating. Incidentally, Scribner's has done excellently in type, format and price—$2.50.

* * *

NOTABLE QUOTES

What is the Bible? "The Bible is a unity of diverse writings which together are set forth by the church as a revelation of God in history."—Dr. C.

H. Dodd, *The Bible Today*, page 14. Cambridge University Press, New York, 1945.

* * *

"The fact remains that the greatest drag on Christianity today, the most serious menace to the church's mission, is not the secularism without, it is the reduced Christianity within; the religious generalities and innocuous platitudes of a pallid, anaemic Christianity which is simply (in the language of arithmeticians) the 'highest common factor' of half a dozen different religions."—James S. Stewart, *A Faith to Proclaim.*

* * *

"Newton banished God from nature, Darwin banished him from life, and now Freud has banished him from his last stronghold, the soul."—Gerald Heard, quoted by James S. Stewart.

* * *

In the world of mules
There are no rules.
—Ogden Nash

* * *

John Wesley to Bishop Joseph Butler when that prelate rebuked him for breaking ecclesiastical boundaries: "My Lord, my business on earth is to do what good I can. Wherever, therefore, I think I do most good, there must I stay, as long as I think so. At present, I think I can do most good here; therefore, here I stay." (Perhaps that is the word we should say when a change of pastorate is suggested, or when reactionary elements ask us to move on to something "less harmful.")

Is Christianity . . . ?

(From page 39)

day morning sermons, but is perfectly sound biology."—*"Man and the Social Appetite."*

"Men who do not love one another are sick—sick not from any disease arising within themselves, but from a disease which has been inculturated within them by the false values of their societies. Belief in false values, in competition instead of cooperation, in narrow selfish interests instead of altruism, in atomism (especially atom-bombism) instead of universalism, in the values of money instead of the value of man, represents man turning upon all that is innately good in him."—*"Man and the Social Appetite."*

John Gilbert Holland

In all the crowded universe
There is but one stupendous word: love.
There is no tree that rears its crest,
No fern or flower that cleaves the sod,
Nor bird that sings above its nest,
But tries to speak this word of God.

L. D. Weatherhead

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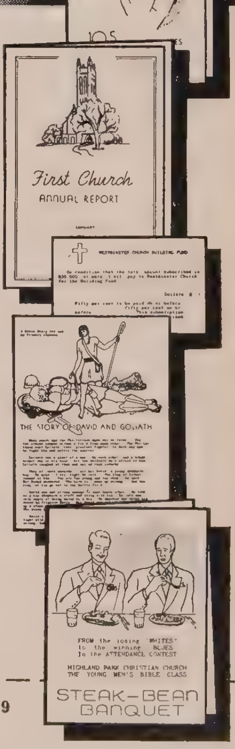

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A Decalogue for Ministers' Wives

*by Mabel M. Tilton**

1. Remember you married a man.

There are easier ways of doing Christian work than through the doorway of a manse or a parsonage. But none is more joyous.

Since you married a man, your first duty is to him. All your attention must be alerted to helping him to be the most useful representative of Jesus Christ possible. Feed him wisely for a ruined digestion makes a pessimistic prophet. Guard his time lest the sweet sisters make of their dear pastor an errand boy de luxe. Above all, pray for wisdom to understand his needs and lift up his spirit.

2. Read with him and share a rich fellowship of Christian growth.

You will never be able to read all the books which come to the study, nor should you try. However browse through them and get some idea of the trend of thought. Select one special book with your husband's advice and read that thoroughly, discussing it with him. As the years come and go you will reap a rich heritage of togetherness.

3. Be loyal to other ministers and their wives.

In every professional group there are jealousies and critical attitudes. With regret we realize the ministry is no exception. In a gathering of the brethren and sistern there will always be those whom you think are tops, and others who give you a pain. Make up your mind to try and discover why they are the way they are. Surely this is a good area in which to exercise the Christian virtues of compassion and understanding. Verily in this fellowship there should be a loyalty and love not found in trade groups. Yet how often we have been greeted by idle tales, stories of favoritism, littleness of pride and vain glory. You can help change that. With unfailing good humor be friendly to all in spirit and in tongue. How we need each other!

4. Be a leader among your women.

Notice the word is leader, not president or chairlady of every committee. You know the most effective leadership is done quietly, prayerfully discovering potentialities in people and loving them to service. The women in your congregation look to you for poise and power. Be one of them in that you do not ask them to do what you are not willing to share in. Study them, pray for them, and ask them to pray for you. Together love each other into Christian growth. You will be overjoyed to see the miracle taking place.

5. Learn how to meet discouragement.

The slogan here is, "Take Turns." Don't both get down at the same time. If you see your handsome Harry wilting and growing more and more silent, or however he reacts to discouragement, tighten your girdle and forth to the fray. Consider the physical aspects, the poor dear is probably very tired and more than a trifle bored. Manage a change of scene if only for an hour, a concert, a surprise of some sort. It works. And seriously remind yourself that discouragement is the one weapon which fills the heart of the devil with glee. That is why he uses it so often.

6. Have a remedy for loneliness.

It has often been said that the minister's life is a lonely one, and that goes for his wife too. When you are alone and relatives are at a distance and you long for a family gathering, beware. You are faced with the temptation to barge in on some friend too often and deserve the criticism of playing favorites in the congregation, or indulging in self-pity and martyrdom. Recognize the danger and plan to meet it. Learn to include other lonely people in your plans and you will forget yourself.

7. Ever feel jealous of someone's home or clothes or car?

It's a sin, you know. Possibly we need to remember that we chose this life and since the Master walked the path of self-denial, "should not the servant tread it still?" However you would be more than human if you did not have dark days, especially in some parsonages. Somehow you must come to grips with your desire for things, and the earlier in your life together the better. Of all people, you know the barrenness of soul in some lives surrounded by a mountain of things. You have seen panic emerge when suffering and death invade some beautiful homes. Make your home as attractive as possible but do not torture yourself with longing for a prosperity which would not make you more useful. All our advertising campaigns are aimed at creating envy and jealousy and greed. You are against that, remember? Keep ever before you the verse—"Seek ye first the kingdom of God, and his righteouness; and all these things shall be added unto you." He will send you what he knows you need.

8. Recognize your family obligations.

It is just as serious for ministers and their wives to be away from their children every night as it is for the members of your church group, even if you are attending meetings. Some ministers make mighty poor fathers to their own children. This is a problem which takes thought and planning, but some solution can be found. The main thing is to recognize the danger and meet it with wit and wisdom.

9. Live with the Bible.

Make it so much a part of your every day life that you sincerely love it and turn to it. There is no substitute for this in the parsonage. It will become alive for you as you grow in spiritual perception. There will be no hypocrisy in reading it, no showing off of piety, simply the book to which you turn in every need. As you go to your cookbook for recipes, or to the dictionary for information, so your Bible will be indispensable. You cannot succeed without this.

10. Renew your consecration to Christ daily.

As we grow older our regret is not that we have done so little, but that we are so little. We share in a dedicated

---

†Bishop, Texas.

*Mrs. Charles E. Tilton, Waverly, Pennsylvania.

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- Chip-resistant, baked-enamel finish

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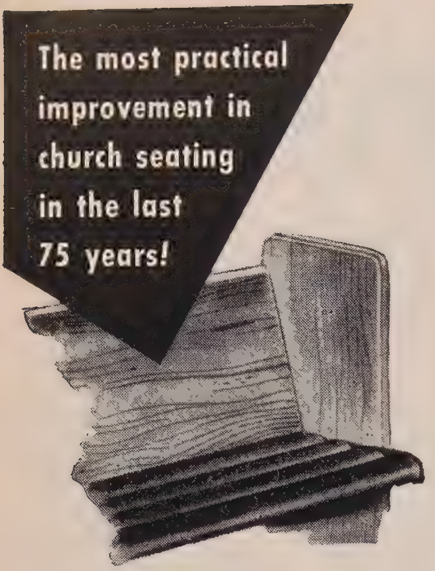

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Endicott's exclusive cushioning method. Soft foam rubber is covered with colorful Naugahyde, a soil-proof, plasti-fused fabric. Four individual sections are tacked, glued and splined to Endicott's form-fitting pews. Rugged Naugahyde outwears ordinary fabrics and leather, doesn't crack, peel or scuff. Guaranteed for 15 years.

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partnership which calls for greatness of soul in both husband and wife. Sometimes the constant familiarity with holy things dulls our reverence and we lose the sensitive awareness of his presence in our lives and in the lives of others. It takes a great deal of prayer, a constant abiding in his spirit, to be what your people and your Lord expect of those who handle his truth. The great joy comes when you share all your experiences, your joys and your problems with him and listen for his leading. All of us need this, but to those in the parsonage it is a basic necessity. It gives the glow to that poorly attended meeting, the right word in delicate situations, the smile when an irritating interruption comes. If you have this habit the other "thou shalts" will take care of themselves. It is the magic which transforms a parsonage into the happiest home in the world.

MY PRAYER

Dear Lord,
The last minister's wife—so I am told—
Was a woman most beautiful to behold,
With a voice like a songbird she led the choir
Dressed in the most fashionable attire.
Whenever the parishioners made a request
She tackled the problem with relish and zest.
I'm sure the angels look down on her life
And say, "She's an excellent minister's wife."
I'm sorry 'tis I who takes the place
Of a woman so talented, with so much grace.
I have so little to offer "Thy sheep."
My gifts are small, but my love is deep,
And whenever someone makes a request
With a prayer in my heart, I'll do my best;
Hoping that someone finds "Thee" in my life
And calls me an excellent minister's wife.
Amen.

—Tessie P. Hill,
Oakland, California

Sermon Illustrations

(From page 43)

hoping to become a true student of life. I want to keep my zest for living. Jesus did just that. He loved children. He talked of seeds and rocks, thorns and fertile ground. He made a parable about some yeast and a loaf of bread. He painted a picture in the sand on the ground, and he talked about vineyards and keepers, Philistines and wounded travelers. innkeepers and widows. The master illustrator never wearied of telling others what he had learned.

The Church and the Corrective Institutions

For some years George Stoll, retired Louisville, Kentucky, industrialist, has headed the Committee on Institutions of the Council of Churches of that city. He has organized 200 representatives of the Council in an energetic committee to study the institutions of that city and county, and help them serve the less fortunate in the spirit of Jesus Christ. At our request, Mr. Stoll will contribute a brief item each month, offering one definite suggestion in which men's groups may definitely serve their community.

COMMITTEE OPERATION

By George Stoll

LAST month we discussed how we set up committees in our Louisville area to work with our institutions; this month let's see how these committees operate. A committee meets one night a month. Some committees prefer to meet at the institution such as the jail, hospital or police court. But most committees take turns visiting the various churches. The committee is a group of men from each of the churches in a particular community. One man is membership chairman and another man, the appointed host at the church where they are visiting, sees that everybody gets acquainted. The committee meets sometimes in a circle, sometimes in rows. The chairman calls the meeting to order, there is prayer by one man, the reports of the various standing committees are heard. Then one man takes five minutes, roughly, to review a couple chapters of a book bearing on the subject. Then there is a paper by a member of the committee on some pertinent subject, or talk by the head of the institution being studied, or a member of his staff, such as the chaplain, educational director, the recreational director or some case worker, or some parole or probation officer or some other person—perhaps by a professor at some local seminary or university; some public official or any man who can make a definite contribution towards the undertaking of the objective or the solving of some problem.

After this there is a discussion. The best discussions usually come when we are seated in a circle. The chairman asks one man after another as they go round the circle to take two minutes to tell his thought on the subject. If there is time they may let him have three or four minutes but the idea is to let every man present be heard.

As a result of these comments there will usually be some task presented and a new sub-committee will be appointed.

Occasionally the institution should be visited. Several of our committees have visited the hold-over. I wish many of our dignified, intelligent, prominent church laymen would go down to the hold-over and spend from eleven o'clock Saturday night until two o'clock Sunday morning and see them bring them in, a sad and bedraggled sight.

The rich are alcoholics and the poor ones are drunks.

You will see case after case something should be done about and you can well ask yourself, "What would Christ want me to do?"

The things you can do vary with the institution.

It's up to the initiative of the members of the committee to figure out what can be done. Sometimes it takes a little bit of adjustment and promotion to get laymen to realize that it's up to them to plan and to think through and to see what they can do. Laymen have been so long accustomed to thinking of their place as sitting in the bleachers while others play the game that it is sometimes difficult for them to realize that they are the players and they figure out the plays to use in the game.

We haven't space to consider all institutions. Let's take three stories—one from each division. First, from the health division.

Let's consider the mental hospital. The chaplain of the mental hospital says that people in mental hospitals are like us, only more so. Let us remember that when Jesus told the story of the good Samaritan the general thinking was of alleviation—helping somebody out. We can learn lots from this story. He didn't give any money to the man, he gave it to the innkeeper. He used the facilities available to take care of the man's needs.

Along under the impact of the church in the middle ages came the growth of the great monasteries and abbeys and they became places where people who could not adjust on the outside would come in, and we spoke of the place where people could go for custodial care as asylums, places of refuge. Then there came the idea that these people could be cured and that which was called an insane asylum became a hospital for the mentally ill, and then came the great thought of prevention. I wish you could remember those four steps: (1) alleviation, (2) custodial care, (3) cure, (4) prevention.

Of course when you are considering an institution like a mental hospital your first thought is cure and the doctor will tell you that he first has to find the cause. Many illnesses have

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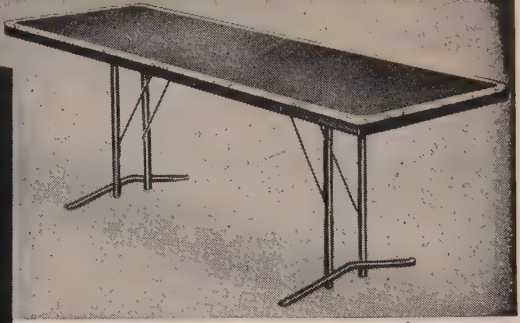

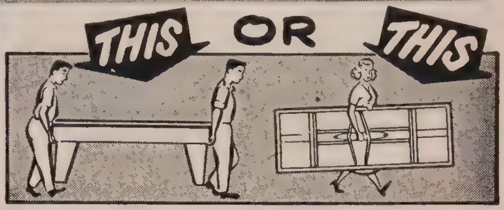

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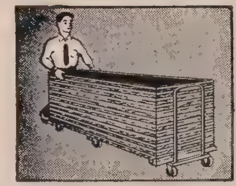
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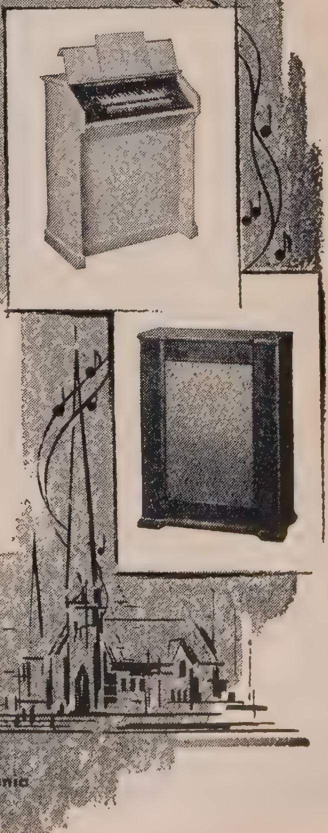

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HERE ARE THE CHURCH BUDGET AND BUILDING FUND CANVASSES COM

YOUR CHURCH CAN DO AS

Annual Budget	Number of Families	W/O Insured Objective	AMOUNT RAISED	Church City and State (or Province)
$150,000	1552	$200,000	$325,000	Trinity English Lutheran Church, Ft. Wayne, Ind.
130,000	900	200,000	250,000	First Baptist Church, West Monroe, La.
120,000	1575	350,000	425,441	Episcopal Cathedral of St. Phillip, Atlanta, Ga.
116,000	900	350,000	406,000*	Central Presbyterian Church, St. Louis, Mo.
110,600	419	200,000	215,444	First Baptist Church, Huntington Park, Calif.
102,000	833	150,000	312,002	First Baptist Church, Lake Charles, La.
90,000	835	150,000	171,132	Shenandoah Presbyterian Church, Miami, Fla.
83,700	906	175,000	222,967*	Grace Covenant Presbyterian Church, Richmond, Va.
80,000	684	200,000	231,783	First Baptist Church, Carlsbad, New Mexico
78,000	482	175,000	175,413	First Baptist Church, Bastrop, La.
75,000	1350	300,000	313,018	Grace Methodist Church, Atlanta, Ga.
75,000	421	75,000	163,167	First Baptist Church, Ft. Meyers, Fla.
67,000	622	200,000	331,000	Second Presbyterian Church, Richmond, Va.
65,000	1100	200,000	256,690*	First Methodist Church, Warren, Ohio
65,000	550	175,000	197,323	Christ Episcopal Church, Indianapolis, Ind.
62,500	1000	200,000	200,000	First Presbyterian Church, Little Rock, Ark.
60,000	450	100,000	132,000*	First Methodist Church, Bryan, Texas
69,100	800	125,000	153,617	First Presbyterian Church, Akron, Ohio
58,000	743	125,000	192,169	St. John's Episcopal Church, Youngstown, Ohio
57,000	555	125,000	172,964*	Second Presbyterian Church, Little Rock, Ark.
56,000	732	175,000	173,849	University Congregational Church, Seattle, Wash.
54,000	852	150,000	176,000	Wauwatosa Methodist Church, Wauwatosa, Wis.
52,000	1216	150,000	163,866	Englewood Christian Church, Indianapolis, Ind.
51,000	1174	150,000	175,791*	First Evangelical Lutheran Church, Richmond, Va.
50,000	889	75,000	153,325	Grosse Pointe Woods Presbyterian Church, Grosse Pointe Woods, Mich.
50,000	800	175,000	182,235	Central Presbyterian Church, Eugene, Oregon
49,600	500	175,000	200,423*	Washington St. Methodist Church, Alexandria, Va.
48,800	628	350,000	476,353	First Presbyterian Church, Fort Worth, Texas
48,000	640	125,000	149,645	St. Paul's Evangelical Luth. Church, Allentown, Pa.
43,000	700	70,000	76,837*	Church of the Ascension, New York, N. Y.
42,450	750	dbl. budget‡	104,000‡	Glenshaw Presbyterian Church, Glenshaw, Pa.
42,000	450	150,000	156,435*	St. Mark's Methodist Church, Baytown, Texas
42,000	168	200,000	206,700	Trinity Presbyterian Church, Charlotte, N. C.
41,000	475	75,000	103,500	Trinity Parish Episcopal Church, Seattle, Wash.
40,000	782	150,000	150,701*	St. Andrew's Episcopal Church, New Orleans, La.
40,000	512	125,000	132,000*	Lake Harriet Methodist Church, Minneapolis, Minn.
39,300	346	150,000	152,248	Westminster Presbyterian Church, Dallas, Texas
39,000	663	75,000	103,595*	St. George's Anglican Church, Winnipeg, Man.
38,400	738	75,000	86,403	St. Matthew's Anglican Church, Winnipeg, Man.
38,000	975	175,000	230,967	First Lutheran Church, Duluth, Minn.
37,300	555	175,000	175,159	First Lutheran Church, Brookings, S. D.
36,300	850	125,000	150,155	First Methodist Church, Ft. Wayne, Ind.
36,000	453	125,000	147,000	Northwood Christian Church, Indianapolis, Ind.
35,000	411	125,000	145,140	First Baptist Church, Cheyenne, Wyoming
35,000	256	100,000	100,325	First Baptist Church, Austin, Minn.
35,000	425	150,000	221,606	First Presbyterian Church, Palo Alto, Calif.
34,650	534	125,000	153,469	All Saints Episcopal Church, Wynnewood, Pa.
34,000	475	150,000	189,192	Brainerd Methodist Church, Chattanooga, Tenn.
34,000	400	60,000	88,048	All Saints Episcopal Church, Omaha, Neb.
33,400	267	100,000	111,821	Underwood Memorial Bapt. Church, Wauwatosa, Wis.
33,000	420	125,000	170,912	St. John's Episcopal Church, Elkhart, Ind.
32,000	861	75,000	90,470	First Methodist Church, Pittsfield, Mass.
30,600	648	100,000	204,583	First Presbyterian Church, Vallejo, Calif.
30,450	500	125,000	155,036	Bethesda Evan. Lutheran Church, New Haven, Conn.
30,400	288	50,000	89,395	Abbeville Presbyterian Church, Abbeville, S. C.
30,050	407	125,000	230,890	First Congregational Church, St. Joseph, Mich.
30,000	900	175,000	216,000	The Methodist Church, Austin, Minn.
30,000	600	125,000	136,865	St. Paul's Evan. Lutheran Church, New Orleans, La.
30,000	442	100,000	117,887*	Central Presbyterian Church, Merced, Calif.
30,000	350	125,000	179,608	Temple Israel, Norfolk, Va.
30,000	309	100,000	111,958	First Baptist Church, Crestview, Fla.
30,000	266	open	161,763	Lutheran Church of Our Redeemer, Evansville, Ind.
30,000	655	150,000	174,798*	Christ Episcopal Church, Warren, Ohio
29,300	450	125,000	163,292	First Presbyterian Church, San Bernardino, Calif.
29,000	820	175,000	375,510	First Lutheran Church, Williston, N. D.
29,000	950	150,000	201,812*	First Methodist Church, Rochester, Minn.
28,500	1193	125,000	127,192*	First Methodist Church, Salem, Ohio
28,200	700	150,000	149,129	All Saints Anglican Church, Windsor, Ontario
28,000	483	125,000	126,040*	St. James Episcopal Church, West Hartford, Conn.
28,000	829	175,000	182,641	West Side Christian Church, Wichita, Kan.
28,000	222	125,000	169,973	Kanawha Presbyterian Church, Charleston, W. Va.
27,900	185	100,000	138,311	Trinity Baptist Church, Minneapolis, Minn.
27,500	360	125,000	165,112	First Congregational Church, Swampscott, Mass.
27,000	400	75,000	109,212	Christ Episcopal Church, Alameda, Calif.
27,000	385	100,000	123,428	Christ Episcopal Cathedral, Eau Claire, Wis.
27,000	283	60,000	88,585	First Baptist Church, Abbeville, S. C.
26,000	510	100,000	150,910	Church of the Brethren, Waynesboro, Pa.
25,000	325	75,000	115,086	Wooddale Lutheran Church, St. Louis Park, Minn.
25,000	300	75,000	84,898*	St. Peter's Evan. Lutheran Church, Washington, D. C.
25,000	700	125,000	126,738	Second Congregational Church, Attleboro, Mass.
25,000	500	150,000	180,000	Lakeview United Church, Regina, Sask.
24,600	400	125,000	132,893	Royal York Rd. United Church, Toronto, Ont.
24,500	700	50,000	54,052	West Ave. Methodist Church, Rochester, N. Y.
24,200	340	45,000	54,460	St. Luke's Anglican Church, Winnipeg, Man.
24,000	346	75,000	86,705	Pleasant St. Congregational Church, Arlington, Mass

Annual Budget	Number of Families	W/O Insured Objective	AMOUNT RAISED
$ 24,000	499	$ 60,000	$ 68,767
23,700	508	100,000	110,000*
23,550	174	75,000	80,087*
23,000	450	125,000	158,215*
23,000	250	75,000	143,650
23,000	282	100,000	101,735
23,000	578	150,000	163,000
23,000	229	150,000	225,000
22,500	200	75,000	93,040
22,500	224	75,000	128,153
22,000	485	75,000	134,784
22,000	400	100,000	142,000
22,000	300	100,000	105,949
22,000	200	75,000	137,758
21,600	320	75,000	103,017*
21,500	408	75,000	94,675*
21,000	517	75,000	84,856
21,000	448	100,000	146,394
21,000	191	75,000	80,000
21,000	180	45,000	90,000
20,800	390	75,000	88,055*
20,000	437	100,000	100,000
20,000	300	60,000	68,725
20,000	350	100,000	111,185*
19,700	894	175,000	200,061
19,550	281	75,000	151,270
19,100	350	75,000	102,922
19,000	300	60,000	75,430*
19,000	312	100,000	120,671
19,000	325	75,000	132,006
18,900	350	75,000	76,306
18,600	397	75,000	91,684
18,200	329	60,000	140,406
18,000	437	100,000	104,715
18,000	565	75,000	106,245
18,000	324	75,000	80,727*
18,000	550	100,000	102,000
18,000	600	100,000	105,681
18,000	300	100,000	96,000
18,000	220	75,000	89,443
17,900	257	75,000	103,206*
17,900	300	75,000	88,782*
17,400	475	50,000	66,178
17,000	230	60,000	71,256
17,000	333	50,000	62,930
17,000	375	60,000	60,313*
17,000	501	75,000	135,444
17,000	529	85,000	122,298
17,000	378	100,000	96,198
17,000	375	75,000	94,749
17,000	325	75,000	70,000*
17,000	250	75,000	71,000
16,700	424	100,000	108,566
16,650	376	100,000	109,618*
16,650	225	50,000	61,768
16,600	935	100,000	125,140*
16,500	400	45,000	63,030
16,000	355	75,000	104,000*
16,000	325	75,000	103,844*
16,000	370	75,000	95,330
16,000	350	60,000	62,928
15,050	225	100,000	177,252*
15,000	660	100,000	95,599
15,000	613	100,000	110,037
15,000	332	open	64,761
15,000	234	open	66.595
15,000	300	100,000	102,838
15,000	200	75,000	76,111
15,000	288	50,000	72,495
15,000	283	60,000	54,777
14,600	238	50,000	57,102
14,600	150	45,000	52,165
14,100	438	75,000	101,000
14,000	296	50,000	105,417*
14,000	160	60,000	59,300
13,600	255	50,000	106,440*
13,600	301	60,000	102,798*
13,500	250	60,000	61,200
13,500	325	75,000	85,523
13,050	250	60,000	63,815*

Unless otherwise indicated, the "
figures are for building fund
and "amounts raised" are in a

NOTE—*Wells also directed budget canvass at same time. • ‡"Double-the-Budget" canvass for annual budget. • †2-year building fund pledges

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Methodist Church, Arlington, Va.
Presbyterian Church, Winston-Salem, N. C.
hristian Church, Elkhart, Ind.
heran Church, Bethesda, Md.
odist Church, West Memphis, Ark.
Church, Fairbury, Neb.
Hills Presbyterian Church, Knoxville, Tenn.
scopal Church, Seattle, Wash.
byterian Church, Dalton, Ga.
ed Church, Waterloo, Ontario
Congregational Church, Bangor, Maine
byterian Church, Levittown, L. I., N. Y.
Presbyterian Church, Montgomery, Ala.
ist Church, Warren, Ohio
ongregational Church, Milwaukee, Wis.
eran Church, Bellefontaine, Ohio
niversalist Church, Attleboro, Mass.
byterian Church, Gainesville, Ga.
ark Baptist Church, Corpus Christi, Texas
eck Methodist Church, Mamaroneck, N. Y.
van. United Brethren Church, Detroit, Mich.
Hts. Baptist Church, Colonial Hts, Va.
Lutheran Church, Kansas City, Mo.
hodist Church, Greeley, Colo.
Lutheran Church, Richland, Wash.
Ave. United Church, London, Ont.
Anglican Church, Winnipeg, Man.
s Episcopal Church, Oakland, Calif.
Terrace Meth. Church, San Antonio, Tex.
Baptist Church, Birmingham, Ala.
Methodist Church, Evansville, Ind.
iscopal Church, Greeley, Colo.
s United Church, Edmonton, Alberta
hodist Church, Wellington, Kan.
emorial Methodist Church, Montgomery, Ala.
Evan. Lutheran Church, Lindenhurst, N. Y.
ish Lutheran Church, Faribault, Minn.
Lutheran Church, San Francisco, Calif.
theran Church, Wahpeton, N. D.
tist Church, Moline, Illinois
eran Church, Tulsa, Okla.
w's United Church, Regina, Sask.
f Religious Science, Alhambra, Calif.
hodist Church, Decatur, Ind.
Ave. Methodist Church, New Orleans, La.
odist Church, New Haven, Ind.
hodist Church, Washington, Ind.
Methodist Church, Atlanta, Ga.
or's Evangelical Luth. Church, Racine, Wis.
manuel Baptist Church, Euclid, Ohio
stian Church, Lexington, Ky.
emorial United Church, Moncton, N. B.
byterian Church, Boone, Iowa
stian Church, Midwest City, Okla.
hodist Church, Boone, Iowa
k Methodist Church, Hartford, Conn.
ve. Methodist Church, Muncie, Ind.
t. United Church, Toronto, Ont.
tist Church, North Platte, Neb.
St. Baptist Church, Richmond, Va.
gregational Church, Austin, Minn.
nited Church, Mimico, Ontario
k Methodist Church, South Bend, Ind.
Ave. Methodist Church, St. Joseph, Mo.
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Lutheran Church, Minneapolis, Minn.
utheran Church, Seattle, Wash.
emer Lutheran Church, Kansas City, Mo.
reet Baptist Church, Montgomery, Ala.
tist Church, Agawam, Mass.
s Evangelical Luth. Church, Trenton, N. J.
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utheran Church, Toledo, Ohio
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Congregational Church, Plantsville, Conn.
stian Church, Cheyenne, Wyoming
Lutheran Church, Dayton, Ohio
hodist Church, Torrance, Calif.
tist Church, Saginaw, Mich.

objective" and "amount raised"
payable over a 3-year period,
to the normal annual budget.

Annual Budget	Number of Families	W/O Insured Objective	AMOUNT RAISED	Church	City and State (or Province)
$ 13,000	450	$ 75,000	$ 97,285	St. Michael's Evan. Lutheran Church	Sellersville, Pa.
13,000	400	75,000	119,120	First Lutheran Church	Mandan, N. D.
13,000	363	75,000	81,344	Oak Knoll Lutheran Church	Minneapolis, Minn.
13,000	370	50,000	114,064	St. John's Presbyterian Church	Medicine Hat, Alb.
13,000	272	75,000	122,210	St. John's Methodist Church	Aiken, S. C.
13,000	152	45,000	63,851*	Ebenezer Evan. United Brethren Church	Tiffon, Ohio
12,750	235	60,000	60,720	Episcopal Church of Ascension	Silver Spring, Md.
12,700	85	open	62,065	St. Mark's Methodist Church	Port Arthur, Texas
12,600	490	100,000	129,589*	First Methodist Church	Albert Lea, Minn.
12,550	300	open	55,022*	St. Paul's Anglican Cathedral	Kamloops, B. C.
12,500	350	75,000	92,670	Mt. Hamilton United Church	Hamilton, Ont.
12,400	570	75,000	108,941	St. Luke's Anglican Church	Ottawa, Ont.
12,000	179	45,000	61,407	First Presbyterian Church	Bossier City, La.
12,000	350	50,000	69,841	Bethany Congregational Church	Foxboro, Mass.
12,000	282	50,000	90,981	Union Congregational Church	East Walpole, Mass.
12,000	241	60,000	86,236	First Church of God	Charleston, W. Va.
12,000	125	open	45,912	East Denver Church of God	Denver, Colo.
12,000	223	50,000	50,252	St. John's Episcopal Church	College Park, Ga.
12,000	200	45,000	75,104*	Burns Memorial Methodist Church	Augusta, Ga.
12,000	220	30,000	44,582	Methodist Church	Prescott, Arizona
11,800	165	45,000	40,223	Church of the Brethren	Denver, Colo.
11,700	372	60,000	75,184	Trinity Episcopal Church	Bristol, Conn.
11,500	108	40,000	40,100	First Methodist Church	Titusville, Fla.
11,050	375	60,000	93,813	First Congregational Church	Massillon, Ohio
11,000	500	75,000	106,025	Fort Garry United Church	Winnipeg, Man.
11,000	310	75,000	80,164*	First Methodist Church	Whitewater, Wis.
11,000	406	75,000	100,032*	Grace Lutheran Church	Fort Dodge, Iowa
11,000	550	75,000	103,837*	First Evan. United Brethren Church	Waterloo, Iowa
11,000	270	45,000	60,450	First Evan. United Brethren Church	Washington, Ind.
11,000	270	50,000	51,000	First Congregational Church	Spencerport, N. Y.
10,500	780	75,000	102,454	Deer Lodge United Church	Winnipeg, Man.
10,500	321	75,000	108,683	Alderwood United Church	Toronto, Ontario
10,000	350	75,000	111,270	Rosetown United Church	Rosetown, Sask.
10,000	500	75,000	104,000	Our Savior's Lutheran Church	Hibbing, Minn.
10,000	291	50,000	53,244*	St. Luke's Episcopal Church	St. Albans, Vermont
10,000	200	50,000	51,908*	St. Paul's Episcopal Church	San Rafael, Calif.
10,000	93	open	95,510	St. Mary's Episcopal Church	Big Spring, Texas
9,800	500	100,000	103,939	Anglican Church of St. Andrew	Windsor, Ont.
9,750	133	45,000	49,454†	Prince of Peace Lutheran Church	St. Louis Pk., Minn.
9,700	325	50,000	69,000*	Central Congregational Church	Newburyport, Mass.
9,600	400	60,000	58,674	St. James Anglican Church	Winnipeg, Man.
9,600	145	45,000	44,010	Community Presbyterian Church	Harrisburg, Pa.
9,500	60	open	28,288*	Jefferson Ave. Church of God	Midland, Mich.
9,050	42	50,000	65,349*	St. Stephen's Episcopal Church	Orinda, Calif.
9,000	150	30,000	39,118	St. Paul's Lutheran Church	Seattle, Wash.
9,000	175	30,000	45,120	Trinity Episcopal Church	Elkton, Md.
9,000	260	50,000	50,624	Elm Street Congregational Church	Southbridge, Mass.
9,000	280	60,000	57,000	First Congregational Church	Southington, Conn.
9,000	226	45,000	73,200	First Baptist Church	Southington, Conn.
8,650	254	45,000	51,700*	St. David's Anglican Church	Toronto, Ont.
8,500	375	60,000	61,870*	First Congregational Church	Billerica, Mass.
8,500	180	50,000	51,000	Union Church of Christ	Ludlow, Mass.
8,500	140	45,000	48,463*	Old San Diego Community Church	San Diego, Calif.
8,500	330	60,000	79,700	St. Martin's Anglican Church	Ottawa, Ont.
8,500	235	60,000	68,711	Christ Anglican Church	Saskatoon, Sask.
8,500	190	50,000	79,136	St. Paul's Lutheran Church	Cut Bank, Mont.
8,000	200	45,000	55,440	First Trinitarian Cong. Church	Scituate Center, Mass.
8,000	250	30,000	54,193	Pleasant Heights United Church	Calgary, Alb.
8,000	88	open	28,456	Beacon Hill Presbyterian Church	Seattle, Wash.
8,000	105	45,000	46,000	St. Paul's Evangelical Luth. Church	Arlington, Mass.
7,700	80	30,000	46,219	Holy Cross Lutheran Church	North Miami, Fla.
7,500	88	30,000	30,032*	Covenant Presbyterian Church	Winston-Salem, N. C.
7,500	307	60,000	85,043	Byron United Church	Byron, Ontario
7,400	141	open	21,358	Grace Epis. Church in Phillipsdale	E. Providence, R. I.
7,350	62	open	30,163	Faith Lutheran Church	East Hartford, Conn.
7,300	175	50,000	86,012	Grant Methodist Church	Grant, Neb.
7,200	144	45,000	45,110	Wright Community Church	Boise, Idaho
7,200	206	30,000	59,765	St. Luke's Lutheran Church	Shelby, Mont.
7,000	100	30,000	51,144*	Friends Presbyterian Church	Hampton, Va.
7,000	187	60,000	60,594	Westworth United Church	Winnipeg, Manitoba
6,700	148	45,000	51,129	St. Andrew's-St. Stephan's Presbyterian Church	New Westminster, B. C.
6,500	362	60,000	83,851*	First Methodist Church	South Milwaukee, Wis.
6,100	542	75,000	79,752	Harrow United Church	Winnipeg, Manitoba
6,000	100	50,000	54,777	West Calgary United Church	Calgary, Alb.
5,600	100	47,600	47,620	St. Andrew's Presbyterian Church	Nassau, Bahamas
5,500	100	open	49,886	St. Paul's Lutheran Church	Spokane, Wash.
5,350	60	open	26,000	Pilgrim Lutheran Church	Havertown, Pa.
5,250	125	30,000	53,986	Northminster United Church	Calgary, Alberta
5,100	160	30,000	38,933*	Elm St. United Church	Merritton, Ontario
5,000	152	50,000	70,850	St. John's United Church	Regina, Sask.
4,650	75	60,000	79,000	Wesley United Church	Ottawa, Ont.
4,000	346	60,000	71,289	St. Timothy's Anglican Church	Agincourt, Ont.
4,000	250	30,000	52,698	St. Paul's United Church	Assiniboia, Sask.
3,200	47	open	15,305	Bethany Lutheran Church	Torrington, Conn.
2,750	81	30,000	40,853	First Baptist Church	Kenora, Ontario

BACK COVER TO FIND NEAREST REGIONAL OFFICE

their root in some physical disease—syphilis, alcoholism, or some other, but generally the people in mental hospitals are people like you and me who have had difficulty in adjusting to this hard world and when persons become so nervous that they just can't take it we call them neurotics and when the form reaches a stage where they live in an imaginative world we call them psychotics.

There are many things which you can do. First, in our case, to try to help them get more money so that there can be more hospitals and nurses and better trained personnel. There are many things that have been done to back up the superintendent of the hospital or to assist.

There are many patients who have no relatives or friends who won't be remembered on their birthdays or Christmas. There are many supplies which can be given such as clothing. Perhaps the biggest thing we did was to arrange in helping them get a trained chaplain instead of just a minister who had no particular training in this particular kind of work.

I wish you could hear our enthusiastic superintendent of our mental hospital. Dr. Lyon has been over the services our committee renders to the patients and the staff. He told us that the morale of the hospital was higher after last Christmas than he had ever known over all his years of experience.

When you remember that most of the people who are in hospital beds in the United States are suffering from some form of mental or nervous illness you will realize that we have a special responsibility toward the mentally ill. The fine fellowship that comes to the committee which meets in one church after another, studying one phase after another, and rendering services as suggested by the steering committee of the other committees makes you realize a part of the benefits which come from the wonderful fellowship where we are working together in a common cause without any violation of anyone's denominational convictions.

Now, let's take a prisons committee.

We have been holding meetings for a long time. We have had reviewed—a few chapters at a time—the book, *Prisons and Beyond*, by Sanford Bates. We reviewed the manual for prison operation. We have had the warden and a number of the staff members at the meetings.

And gradually, over the two of three years, quite a number of services have been rendered to that institution.

First, we succeeded in getting them a trained chaplain. For a time we subsidized his salary. We furnished furniture for his residence out there. We furnished a piano and an organ.

There was a problem of food preparation. We got one of the city's best cafeteria men to go out there to give them expert advice.

There was a problem of farm operation. They had good farm men, but farming is a complicated business these days. We got a retired farmer—Mr. Westerman—to help them raise the value of their crops.

They had a problem with their paper. We got Mr. Ward—an Associated Press man—to help make their paper more interesting and useful.

There was a problem of adult education. They had good educational men. But Dr. Strickler, head of the Department of Adult Education of the University of Louisville, helped.

All of these services were rendered gladly, and without charge by everyone except the chaplain who, of course, had a full time paid job.

But the greatest aid is not these tangible things you can mention, but the moral support given the officers there. Read what Warden Kieren says about us:

> These men always listen sympathetically to our problems and lend constructive advice and assistance when possible. They do not make destructive criticism or try to run the prisons. On the whole, these men are the civilian eyes, ears and mouthpiece of this institution.

Then there are other things the committee has done. It has counselled with prisoners, held services, helped men as they got out of prison.

Remember that a man in prison, or in most any institution, has the same feelings usually that got him into it. He feels lonely, unloved, rejected, inferior, guilty, unable to adjust to the pattern of so-called normal society. He is very resentful, feeling he got the raw break—that he is not worse than others. That's the problem that the officers have to deal with.

Now for one more story. Perhaps you have read it. But it illustrates the working of this thing so much better than anything else I can think of that I want to tell it. We have told a story of a health committee and of a penal committee. This is one about a child care committee.

A group of churches on West Broadway took the problem of the Juvenile Court. They proceeded according to regular lines—organized, held monthly meetings, had a steering committee, appointed special committees. At their opening meeting, it might be remarked, the Juvenile Court judge was invited to speak, and he began with this rather remarkable statement: "Gentlemen, I have been judge of this court for five years, and this is the first time that any group of Christian men ever asked me to tell them anything about it." Well, this committee wanted to learn plenty about it.

They appointed a committee to study the court, to compare it with other courts, and to see what they could do to encourage it to do the best job possible. The second committee they appointed was on the boys on probation, to get big brothers for boys who had run afoul of the law and who were being given another chance and needed some adults besides their parents to take an interest in them.

The third committee was a committee under the chairmanship of Mr. McMillan, a Presbyterian layman, to try to prevent boys getting into the court. Now, the first two committees, as you can easily see, had a definite job. But how would you go about setting up a program of prevention? Mr. McMillan talked to his friends. He thought the thing over. He didn't just fold his hands and say that nothing could be done. Living in Mr. McMillan's home was a social worker, Dorothy Dixon. He talked to her about it. She said, "Why, we know boys who will be in Juvenile Court." He asked, "What for?" She said, "We don't know, but they will do something." Mr. McMillan was a good Presbyterian, but he didn't believe in that kind of predestination!

"What can we do about it?" he asked. She suggested sending children to camps. Then they visited in these homes. This was excellent preventive work.

But the neighborhood they were working in was in the eastern part of Louisville, and they were in the western part. One night one member said: "Near us there is a neighborhood with far more juvenile delinquency than this one. We ought to work in our own neighborhood." And there was a neighborhood, six blocks square, in which there had been ninety-one arrests for juvenile delinquency in six months.

What to do—

They found a large building in which a church had maintained a community house. But it had been closed. They visited the church—First Christian Church, one of the finest churches in Louisville—and this church gladly let them have the house for $1.00 a year.

Then they asked the Community Chest if the Chest could use that house and maintain a program for boys. The Chest said they could furnish the worker, but they could not furnish the money to fix up the church's house, nor could they furnish any equipment. So the committee raised the money for re-

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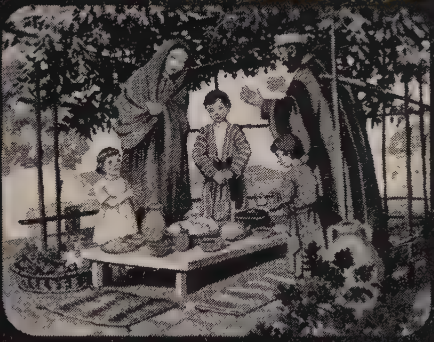

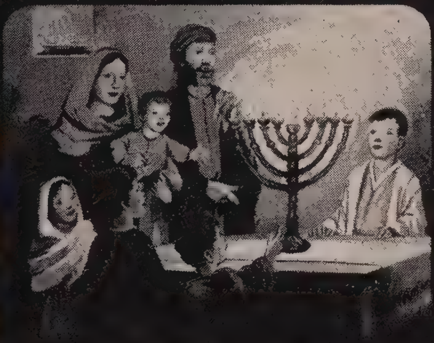

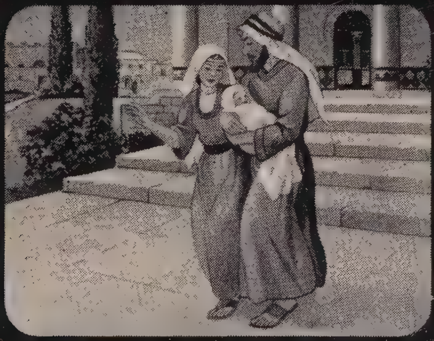

SVE

habilitating and equipping the house. The Chest—through the Salvation Army—put a worker there; and the church furnished the house.

Do you see how things work when we all work together?

We can do things together we can't do separately.

Result: The Red Shield Boys Club. And in the next six months after that club was organized and got going, there was not a single arrest for juvenile delinquency. Twenty-one to nothing.

That's what can happen when a group of Christian men won't give up, but insist on finding a way out when something is needed. When the layman learns he can call the plays instead of just sitting in the bleachers, we can do things together we can never do separately.

I have told you a story of three committees—three of the twelve. I could tell you how other committees send preachers word when people come into institutions—their preacher or some preacher of their denomination—or how they run Sunday schools in the institutions—or how they pay attention to inmate's birthdays—or how they study the seasons for people being in these institutions—and above all, how they encourage and help the people who are running the institutions.

One institution benefited by a $25,000.00 gift of musical broadcasting equipment for musical therapy through the efforts of one of these committees.

Is there a place in the Kingdom for interdenominational work? If so, what is that place? I think its place is where a group of men—laymen and ministers—study together what they can do about it when they pray "Thy Kingdom Come." We may be divided by creeds but we can be united in deeds.

There is a place for the denominational activity and a place for the interdenominational activity.

The denomination says, "Come and worship"; this program says, "Go and serve."

The church can never teach nations to work together, until it can teach denominations to work together.

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WHAT WOULD YOU HAVE DONE IF

Your Church Inherited a Million Dollars?

by Asa W. Jones*

THE young minister hurriedly opened the letter as he walked into the house. His pulse-rate accelerated when he noticed it was from Locke, Smith, and Fischer, Attorneys-at-Law, New York City.

"What would these lawyers be writing me about?" he mused to himself.

Unable to believe his eyes, he called his wife and read to her these words:

The Rev. John M. Johnson, Pastor
The First Church of Busyville
Busyville, U.S.A.

Dear Sir:

We are happy to inform you that the First Church of Busyville has fallen heir to a tenth portion of the estate left by Mrs. Calvert P. Van Edge of New York City.

This portion amounts to $1,000,000 (one million dollars).

Will you and the church's trustees arrange to meet with us to discuss the details in the near future?

Sincerely yours,
Locke, Smith, and Fischer
Attorneys-at-Law

The stunned couple stood looking at each other. Martha Johnson's countenance reflected doubt.

"John, do you suppose this is a joke someone is trying to play on us?"

John turned and headed for the telephone.

"I don't know, Martha, but I'm going to find out, right now!"

The excited young minister placed a long distance call to New York for Locke, Smith, and Fischer, Attorneys-at-Law. The operator said she would call back when the party was contacted. John paced the floor while he waited.

He was a tall, rangy fellow with broad shoulders and dangling arms. His hair was beginning to grow thin, and he looked older than his 33 years. The six years at Busyville had been strenuous.

Impatiently he waited for the call. His mind was filled with ideas concerning the possible new fortune. He wondered how it would affect the stewardship of his members. The people of Busyville were chiefly laborers. A slow tedious process of teaching and preaching over the years had developed them into a conscientious group of liberal givers. . . . Maybe the church would raise his salary. He would be able to get that new car he had needed for two years. . . . Martha needed some new furniture, especially a new cooking stove.

Martha was a very attractive young woman of 31 years. For a mother of two lively children, she was exceptionally full of energy, and always seemed to have time to help John with his problems.

Many thoughts rushed through Martha's mind about the unexpected news. . . . Maybe the church would buy a beautiful new parsonage. The present one needed many repairs and wasn't large enough either. . . . The children could get the new bicycles they wanted and could have some needed new clothes.

The eight minutes of waiting seemed like hours. The telephone rang and John leaped from his chair to answer it. His hands were quivering as he inquired concerning the content of the letter.

"You mean it's true! . . .

"Very well, sir, the trustees and I will meet you a week from today. Thank you very much . . . good-bye."

John placed the receiver gently into its cradle. A broad smile spread across his face. Gradually the smile changed to a blank stare. Within his stomach a fluttering was accompanied by a panicky fear. It was such good news, and yet, he was gripped with anxiety at the responsibility of using the money properly. His ill feeling was allayed momentarily by a sudden embrace of joy from his wife.

Martha knew how John had worried and toiled in leading the church to build the new educational building. The debt was heavy and many of the members had given sacrificially. "How nice," she thought, "to be relieved of debt." . . . Their worries would be over now. Most of their problems before seemed to be related to the lack of money. And now — someone had given the church a million dollars!

"Oh! Isn't it wonderful, John? Just think, you won't have to preach on tithing anymore, and we won't have to endure those embarrassing pledge days." Martha laughed, "You remember last year how deacon Finch was so hesitant to tell how little he was going to pledge to the budget? Say, Mr. Finch is the chairman of the finance committee isn't he? When are you going to tell him the news?"

---

*Southern Baptist Theological Seminary, Louisville, Kentucky.

John hadn't been as jubilant as Martha. He didn't seem to hear her at first. Then suddenly he realized her questions and replied, "Huh—uh—oh, Mr. Finch.—Yes, I'd better go over and see him right away. Have you seen the car keys?"

He fumbled absent-mindedly into his coat pocket with one hand and reached for his hat with the other.

"Oh, here they are. I'll be back in time for lunch, dear. Good-bye."

John walked slowly down the walk to the driveway. He stared at the ground and appeared to be in deep thought. Getting into his five-year-old car he drove away to see deacon Finch.

Elroy Finch was as elated as Martha over the stroke of fortune. Mrs. Finch and the pastor's wife, with the aid of the party-line, soon had the word spread throughout Busyville. The sole subject of conversation of the 3500 residents seemed to be the new "millionaire" church. Much speculation was offered by the town's "grapevine" about the probable use of the newly acquired fortune. Every person in Busyville was very happy over the good news. That is all except one man. The Rev. John M. Johnson was fearful of the consequences of the sudden wealth.

He tried to rationalize himself out of his gloomy mood, and succeeded to a degree. Newspaper reporters from surrounding cities were clamoring for a "scoop" on the young pastor's plans concerning the money. John would only answer, "The church has not decided yet."

John found it very difficult to prepare his sermons. Sunday was only one day away. Plans had been made for weeks to have the annual pledge day to support the proposed budget this Sunday. The budget had been tentatively adopted. Nothing was left to do

(Turn to next page)

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but carry through with the plans.

Sunday came and what a beautiful fall morning it was! When the pastor arrived at church, a large crowd had already assembled. It looked as though all of the 450 members were present. Curiosity had attracted many to the service.

Time came for the worship service to begin. Tense excitement gripped the congregation as the pastor stood to offer the morning prayer. Heads were impatiently bowed while the earnest minister prayed. The people were thinking of something besides prayer on that Sunday.

Then time arrived for the pledging to begin. The usual pledge cards were given to each person. The pastor appealed for their continued worthy stewardship in spite of the recent gift to the church. He urged them to support the $25,000 budget with generous pledges. He pointed out that their pledges would be a symbol of their stewardship of life to God.

With these words, the congregation was asked to fill out and sign the cards. A disturbing buzz of conversation swept through the ordinarily worshipful group. Many of the members were seen putting the pledge cards into their pockets or just simply laying them aside. When the ushers received the cards, more than half had failed to make a pledge. The total pledges amounted to only $8,000. The service closed with the disappointed pastor announcing the time of the evening services and the benediction.

At home after the morning service, John sat slumped in his chair. Dejection and gloom registered on his face.

"I feared this might happen, Martha. The people will no longer feel the need to tithe or to give to our church. They don't realize what a tragedy this is!"

"Don't worry too much, darling. I'm sure it isn't as bad as you think. You can fulfill many of your dreams for our church with the money. What about the new sanctuary you had planned? And the new parsonage? . . . Now these can be had without all the worry and effort which went with the construction of our educational building."

"Yes, I guess you're right, but the effort, prayer, worry, and sacrifice connected with our work is what makes the work worth while. I hope this doesn't affect the interest which the people have been showing lately. Our attendance goals of 350 for Sunday school and 200 for Training Union have almost been reached."

By this time lunch was ready. The family joined hands for the prayer of thanks. Four-year-old Tommy prayed, "God, thank you for our food. Thank you for mommy and daddy—and sister. Thank you for the money for the church — and God — please help daddy not to worry. A-men."

The afternoon slipped away and Training Union time arrived. The crowd gathered slowly. Finally, a total of 100 people came. The worship service was poorly attended also. John was disheartened even more.

The next week the pastor and the trustees officially received the money for the Busyville church. No restrictions had been placed on its use. Mrs. Van Edge seemingly had been befriended by a former pastor of the church, and this was her means of expressing her gratitude.

The money was safely deposited and the men returned to Busyville. On Wednesday night the church met in regular business session. At this meeting it was voted to pay the $5,000 debt which remained on the educational building. In addition, plans were adopted to construct the new sanctuary which had been pending for some time, due to lack of funds. Other action included plans to buy the new brick home on Maple Avenue for the parsonage. The meeting closed with everyone happy. Even John was elated at seeing his visions become a reality. His elation proved to be rather temporary, however.

During the weeks and months which followed, both attendance and interest waned. The minister was brokenhearted. Physically, he had everything he could desire. The new sanctuary was completed. He and his family were living in the new parsonage, and it was newly furnished. The old car had been replaced by a new, more luxurious model. He was even able to buy some new clothes and books which he had needed for a long time.

Surrounded by plenty, John M. Johnson grew more miserable and unhappy day by day. Very rarely was anyone received into the church fellowship. Attendance at all services had been cut in half. In short, the church was spiritually poverty stricken. The community life was even affected by the spiritual laxness. New incidents of violence and gambling had been reported. The pastor felt that all of these misfortunes were the direct and indirect results of the inherited fortune by the Busyville church.

With the conviction that the money had brought disaster to the people of his church, John began to pray and plan for a solution to this different problem. With his plan in mind, he began to preach and teach in order to bring the desired results.

After several weeks of preparatory preaching and teaching, the pastor scheduled a Stewardship Revival. He secured a capable song leader and began to preach his own revival.

Throughout the week emphasis was laid on the doctrine of stewardship as found in the Bible. Not only was tithing stressed, but the whole content of the Christian doctrine of property. He presented the challenge of missions and underscored the responsibility of each life to vital Christian living. He explained how a person's attitude toward stewardship would affect his whole pattern of living. On the final night of the revival the pastor made his suggestion and the people unanimously accepted it.

Throughout the week the Spirit of God had been working in the hearts of the members of the Busyville church. The powerful, sincere, yet humble preaching of their beloved pastor had produced inward reaction in the people. They were spiritually prepared to follow his wise suggestion on the final night.

The church, without a dissenting vote, agreed to use $5,000 of the inheritance to build a mission church in a neglected section of Busyville. The remainder of the million dollars was to be divided equally between the Home and Foreign Mission boards of their denomination.

A genuinely happy people left the Busyville church that night with a peace of mind that they had never realized before. The pastor was perhaps the happiest of them all.

These people had learned by painful experience the truth spoken by our Lord hundreds of years ago:

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Elgin, Illinois — Giving for all purposes by members of the Church of the Brethren has increased 100 per cent since 1947, according to a report issued in connection with the denomination's 167th annual conference at Colorado Springs, Colorado, June 16-21.

The report, released by the church's headquarters here, also said that a new record in Sunday school attendance was established during the past year with a net gain of 4.2 per cent registered.

The denomination now has 1,020 local congregations with a combined membership of 190,000.—RNS

* * *

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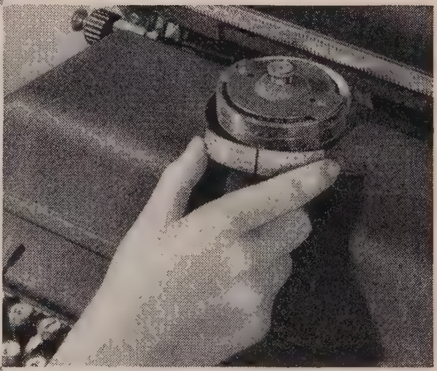

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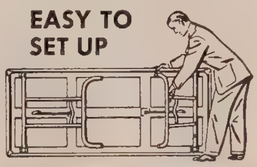

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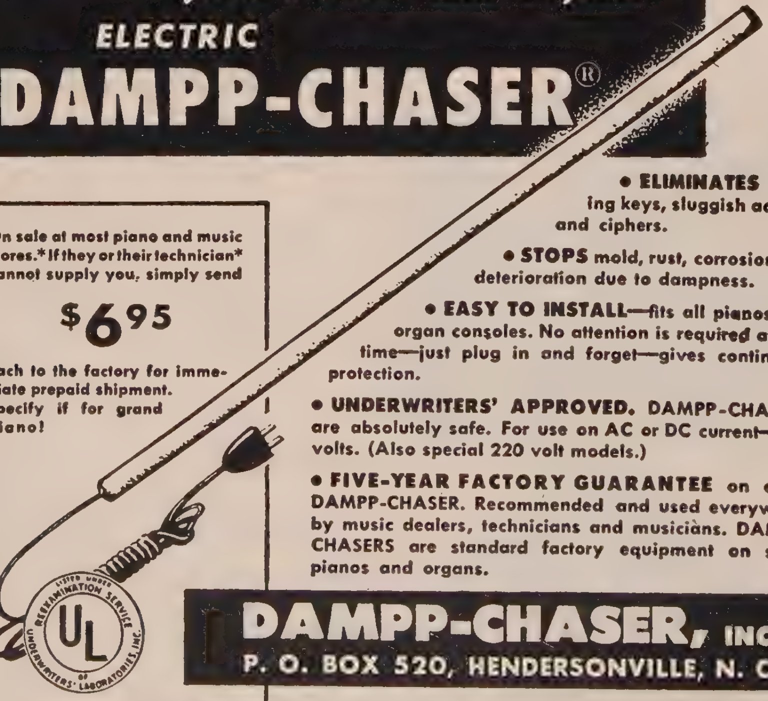

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"I SHALL NOT WANT"

"I shall not want."—Philippians 23:1. Regarding the verbal form in this statement, Briggs says: "The imperfect is not future, but a present of habitual experience," and he translates it: "I have no want." This assurance is positively conditioned by the truth contained in the preceding statement. No one can say "I shall not want" until he can say truthfully "Jehovah is my shepherd." And when one can truthfully say "Jehovah is my shepherd," he can, with absolute assurance, say "I shall not want." The eternal and imminent God is also omnipotent. He created and he maintains the operation of the (apparently) infinite universe. Certainly he can provide for those who will follow him in his way. This is an assurance expressed throughout the Bible. In Deuteronomy 2:7, Moses, in speaking to Israel about the wilderness experience, said: ". . . thou hast lacked nothing." In Deuteronomy 8:9, in speaking of the land of promise ahead, Moses said: ". . . thou shalt not lack anything in it." Jesus said: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Matthew 6:33. Paul said: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus."Philippians 4:19.

These statements do not mean that God is an indulgent, sentimental person, foolishly showering upon his followers everything they wish. But their needs, in the light of their total existence, are provided for. Martyrdom, as a rule, is not a welcomed experience, but it may be exactly what is needed in the light of one's total existence and in view of the contribution he is to make to the witness of God in human history. With this one verse and its meaning clearly in mind and heart, the oppressed and crushed can look up, take hope, and rejoice.

—Robert T. Daniel in *How to Study the Psalms.* (Fleming H. Revell Company.)

* * *

When the minister enters the studio or starts his broadcast from his study, he should remember that he does not have the psychological backing of a large congregation and a choir. He will not be able to make his scattered listeners believe a church service is in progress. The approach to use here is that of a friendly visitor carrying on a conversational chat with the housewife as she goes about her work, with the man as he drives along the highway. Probably your audience seldom numbers more than three in any one place. Make it person-to-person.

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Producing Oil and Christianity On the Same Land

by Arthur L. H. Street

A DECISION rendered by the Oklahoma Supreme Court is apt to be read with most casual interest because it recognized that title to church land was not forfeited by development of oil on it. (Frensley v. White, 254 Pac. 2d 982.)

But, from a legal standpoint, church property administrators will be most interested in the potent effect of absence from the church's title deed of one word that probably appears in many deeds to church property—"exclusively."

In 1935 the Frensleys deeded an acre of land in an Oklahoma town to the trustees of the local Assembly of God Church. The deed contained this vital clause:

> To Have And To Hold said above described premises onto the said Trustees and their successors in office, as aforesaid, in trust, so long as said premises shall be held, kept and used by said church or any branch thereof, or any successor thereto for a place of divine worship, for the use of the ministry and membership of said church, subject to the usages, discipline and ministerial appointments of said church as from time to time authorized and declared by the General Council of the Assemblies of God Church and by the Annual Council within whose bounds said premises are, or may hereafter be situated.

The heirs of the Frensleys seem to have leased the subsurface of the land to an oil company on the theory that the church trustees merely had title to the surface. The trustees brought a suit to establish their complete ownership of the property, so long as above quoted clause of the deed should be observed. The Oklahoma courts upheld that position. The court said:

"Did the provision of the deed, 'so long as said premises shall be held, kept and used by said church or any branch thereof, * * *' preclude the simultaneous use of the premises for additional purposes, particularly, the production of oil and gas? We think not."

The court differentiated the case from one where a deed was conditioned on the premises being "used exclusively for a site for the erection and maintenance of a church building."

The decision is in harmony with that reached by the Texas Supreme Court in the case of Davis v. Skipper, 83 S. W. 2d 318, where a deed provided for forfeiture of title if use of the land for church purposes should be abandoned. It was decided that the grantor's heirs could not recover title and possession because an oil well was drilled on the property; it being undisputed that the premises were still used for church purposes.

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PICTURES, PICTURES, EVERYWHERE

Brick Church Uses Them

by T. T. Holden*

CHURCH membership across the country has been on the increase for some time now as we all know, but every now and then you run across a church whose growth has been way above the national average. Such is the case of the Brick Presbyterian Church in New York City. Since 1940 they have experienced a 58 per cent increase in membership, and a 104 per cent increase in the number of children and young people attending the Sunday school.

Being a fellow of no small curiosity, I decided that here was a situation worthy of investigation, so on a recent visit to New York I called at the church and was directed to the associate minister, Millard G. Roberts. My reception could not have been more cordial and I was delighted with one of Dr. Roberts' opening remarks. "You know," he said, "there's a good deal of connection between your business and mine. Building up a congregation requires what the advertising people call promotion, and there's no better form of promotion than photographs. A forward-looking church has to use every means at its command to keep the congregation interested in church activities and bring new members in. And of course I know as well as you that the best way to tell any kind of a story is with pictures."

Dr. Roberts went on to tell me that the church and its members have always stood at the forefront of national as well as religious affairs. Members of the Brick Church led in the fight for independence during the Revolutionary War, and for a time the church was used as a stable for horses of the British Army of Occupation. During the Civil War period, leading laymen joined with the minister, Dr. Gardiner M. Spring, in supporting the Union cause.

Dr. Paul Austin Wolfe, the present minister, came to the Brick Church in 1938 as one of the youngest clergymen ever appointed to fill a major metropolitan pulpit. His fifteen years as minister have shown the wisdom of the selection. In that short span, he has led his congregation in the building of a $3,000,000 new church plant on upper Park Avenue, and in the building of a "living church" in the heart of Manhattan Island.

The new sanctuary was dedicated in April, 1941, and is known in church circles throughout America as one of the finest examples of Georgian architecture in the country. Standing among the apartment houses of this great metropolis, it provides a proper place for worship and work in the Christian tradition.

The year 1949 saw the building of a new parish house and the completion in May, 1952, of "The Chapel of the Reformed Faith" marked the close of a building program started nearly twelve years before. This is the same decade which saw the church membership nearly double, and the church staff increase to include seventy-five full-time and part-time staff members.

During my visit, Dr. Roberts took me on a tour of this wonderful new plant. Full of admiration, I asked him how they got the community cooperation necessary to make such a tremendous program possible.

Planning and Publicity

"Planning and publicity," he replied. "Everything we do here is planned months ahead and planned to get us the maximum publicity. Just for example, one of the big events of the church year is the annual Palm Sunday Procession which starts outside the church to make photographic coverage easier. By playing up this service, we are not competing with every other church in New York for a story on Easter. In the same way, we try to hold as many committee meetings in the afternoon instead of at night so as to be sure to meet the morning paper deadlines. And, of course, to make every story as newsworthy as possible we supply a picture or pictures to accompany it where at all feasible. Many times, however, the story has to be supplied in such a hurry that there is no time to take a picture. Here again planning takes over. During the church year we take photographs of every activity connected with the church. In this way we have built up a tremendous file of good pictures to cover every phase of the church's doings.

---

*Photo director, Graflex, Inc., Rochester, New York. As an authority on photography Mr. Holden will be glad to advise our readers on any of their picture problems. He may be addressed care of "Church Management."

"You'd think using as many photographs as we do would be very expensive. We not only supply them with all releases but use them in our own publications like the monthly magazine, Annual Report and occasional promotions of a special nature like Dr. Wolfe's lecture series. I might add that all this printed matter has developed considerably greater interest since we started illustrating it with photographs.

"As a matter of fact, though, our entire bill for photography runs less than $100 a year. That's because we use picture-taking sources available to any church.

"First of all, one of our staff members is a very adequate photographer and he covers most activities within the church. Being a staff member, he can do this in an inconspicuous manner. You'll be interested to know that taking a cue from our newspaper friends, he uses a Speed Graphic press camera. Of course many churches are in no position to afford equipment of this kind but where they have the will they should be able to do the job with a much less expensive camera.

Sources for Pictures

"As a case in point, one of our main sources for pictures comes from the Camera Club the church sponsors where most of the members use amateur equipment. Many times we use pictures taken by a Camera Club member, not only for publication, but in making up slide presentations on church activities to show to other organizations like our men's groups, particularly in connection with the Annual Fund Raising Drive. Here's where photography serves another function in church life by allowing members of the congregation to make a real contribution of a creative nature to the church's work. Activities like photography certainly make for a stronger spiritual bond between the members and the church.

"Sometimes we have need of photographs of professional caliber. Such a case might be interior shots of the church and chapel to illustrate a brochure. When these are necessary, we turn to a local commercial photographer who does a lot of work around the church in connection with weddings, etc. who quite frankly, because of this work is able to give us a very special price. Other times we have gotten some really beautiful shots of the interiors and exteriors of the church properties by letting advertisers like the American Woolen Institute use the

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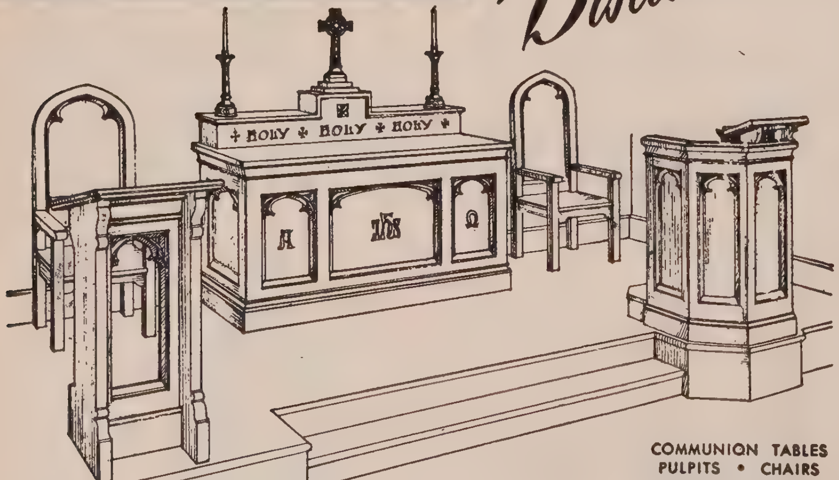

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As Dr. Roberts finished, I commented that what he'd had to say was certainly enlightening and educational. One thought occurred to me, though, which I inquired about. What about the smaller church in an average community? Would it be possible for such a congregation to engage in similar promotional activities?

"I'm glad you asked that," said Dr. Roberts. "The answer is a very emphatic yes. Before being called to the Brick Church, I was minister of the First Presbyterian Church in Olean, New York, a church and community about the size you mean. Trying to be modest, I can only say that using exactly the same methods I've been talking about, we were able to increase church membership there by sixty per cent in less than three years. If anything, I'd say that it's easier to do the things in a small well-knit community than it is in a big city. In a place like Olean, you know the newspaper editor, the radio station owner, the commercial photographer as personal friends. And let's not forget the photographic editor. I've always found that whenever you have a photographic problem, the fellow at the local camera store is always ready to help out."

Dr. Roberts then asked if he'd answered my question and I replied that he'd answered all my questions and then some. As I got up to go he said he'd be delighted if I could in any way spread the Brick Church method of operation to others. "It may take a lot of planting," he said with a smile, "but the reaping's really grand."

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TRY SOMETHING

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By W. Howard Lee*

A Weekly Meeting With Your Men

ARE you getting as close to the men of your church as you'd like? Do they understand what makes their minister tick, what's buzzing in the brain? And, just as important, do you understand what they are thinking and asking? Here's a plan that has helped in our church.

Wanting to develop a closer fellowship with some of my men, I decided on lunching downtown one day each week and announced that "the parson" would be glad to have any of the men join him at a certain cafeteria for a dutch-treat lunch in the private dining room there. It was explained that there would be no program, no committee meetings, just a mid-week fellowship for busy men. Some would be able to get there promptly at 12 noon, but since there was to be no program schedule, others would be free to come when they could, and the meeting would break up by one o'clock.

A half-dozen or so wandered in the first time to see what it was all about. The idea caught on and word-of-mouth invitations soon extended the group. Numbers vary from three to twenty. We have been "breaking bread" together weekly for more than two years and have found it an invaluable help toward understanding and just enjoying one another.

We have no speeches. Some of the men say they like it better than their luncheon clubs on that account. There are no dues or collections, and no organizational axes to grind. We let the conversation follow the interests of those who happen to be present. But from the discussions the parson has found important leads for his pastoral job and live topics for sermons. He has also found reason to revise some of his organizational plans. Trial balloons can be given a quick and sure testing in this group.

Some men drift in and out of the fellowship, but a regular meeting is established and when any man wants to chat with the preacher, ask any question, or talk something out with the inner circle, he knows where and when to come and knows that he is welcome. Now I agree with the experienced pastor who

(Turn to page 70)

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*Minister, Memorial Presbyterian Church, Saint Augustine, Florida.

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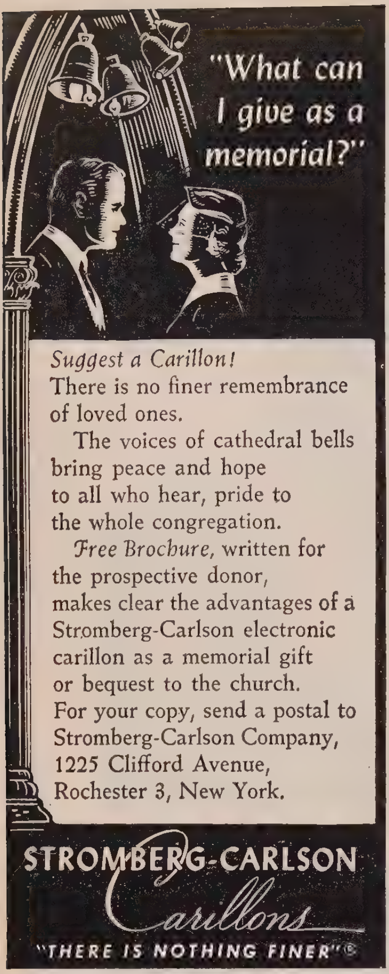
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THE LORD BLESS US

The Benediction

*by W. A. Kuntzleman**

"WHICH part of the worship service in our church do you like best and why?" asked the pastor of a teen-ager in the catechetical class. Frankly and forthright he received this answer, "The Benediction, because that means the end and I can go home."

The Benediction was authorized by God the Father as it is recorded in Numbers 6:22-26. "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee, The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace."

Now for some people these beautiful words may have only one meaning—that is, "the end of the worship services," but for others they are rich, comforting, and the peace of God falls on the hearts of the worshipers as they hear them.

To me, these blessed words are very assuring and revealing. Each phrase brings the very presence and power of God into focus. To take one short phrase is a sermon in itself. "The Lord bless thee and keep thee."

The Lord Keeps Us

In a day of vitamins, aspirins, wonder working drugs, new medical techniques and procedures, it is easy to forget that these things are only a part of the whole miracle of life; which has its origin in God and is sustained by God. Life is rather dependable, so much so that as it proceeds normally, it is simply taken for granted.

Suppose one morning when you tried to heat water for coffee, it would turn to ice instead.

Suppose you arose from bed in the morning and instead of walking on the floor you found yourself balloon fashion, bobbing against the ceiling.

Suppose the earth would move out of its orbit and suddenly veer just a few million miles closer to the sun.

Suppose the rain went somewhere else instead of showering our fields and gardens.

Suppose the seasons of the year were suddenly reversed.

These things don't happen. Life is dependable because God's thinking, devising and sustaining power is in it. "The Lord keep thee." It is assuring to have the reiterated assurance that it is God's power and God's love that keeps us.

When Jesus was about to leave the disciples, he lifted them in prayer to the Father, praying, "Holy Father, keep through thine own name, those whom thou hast given me."—John 17:11. I'm sure that in the earth-shaking events that followed, in the days of persecution, separation and destruction, that little band of followers was sustained in simply knowing that God was keeping them in spite of all that the powers of hell could do against them.

On a ship sinking in a severe storm, a mother placed her young son in a small life boat before it was swung overboard with the final tender parting, "Tell daddy mother loved you enough to die for you and that he must keep you with tenderest care." "The Lord keep thee." These words remind us again and again that we are kept by a God who so loved that he died for us.

The Lord Keeps Us From Evil

When Jesus was thinking of leaving the disciples he prayed, "Keep them from evil."—John 17:15. Jesus was aware that there was much evil in the world and that believers would have to live in it for years. Jesus pleads not to have them taken from the evil world, but to have them kept from evil. In the Lord's Prayer again, "Deliver us from evil."

All of God's directions, all of God's teachings, all of God's truths are pointed in that one direction to keep us from evil. Of the small group of disciples, he kept all of them but one—the son of perdition, who would not let him save him.—John 17:12. God will keep us from evil if we let him.

A mother and her worthless son stood before a Christian judge for sentencing. The judge had many times before tried to help the youth, but in vain. Finally he said, "I can do nothing more for this boy, I've done everything I can do.

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*Minister, St. John's Evangelical Church, Bath, Pennsylvania.

Nothing helps. I give up and I advise you, his mother, to do the same." The mother raised her tear-dimmed eyes to the judge and said, "Judge, I don't blame you—you have been more than kind—you have gone out of your way to help us and I don't blame you for giving up, but I can't give up this boy—I gave him life, I take care of him, reared him—I can't go back on him because he is mine." That mother would give her life to keep the boy from evil if only he would let her. So God keeps us from evil, if we let him.

God Keeps Us for Something

Why does God keep us here? Jesus has the answer for us. "As thou hast sent me into the world, even so have I sent them into the world."—John 17:18. Jesus was sent into the world to be helpful, to serve. "I came not into the world to be ministered unto, but to minister and give my life a ransom for many."—Matthew 2:28. Jesus came to serve. He organized, taught, and sent the disciples forth to serve.

Why does he keep us here? For no other reason, "Ye shall be my witnesses." In fact, I can find no other excuse for living, but to serve. "Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven.'—Matthew 5:16.

All of us can serve in some way. A little blind old lady asked the question one day, "Pastor, why does God keep me here when I am helpless?" His answer, born of rich experience with the word was, "You have a mind and can still pray—so much praying needs to be done." The Lord keeps us for service—Oh, blessed Benediction!

The Lord keeps us by his power and love.

The Lord keeps us from evil if we let him.

Out of World War II have come many stories of courage, faith and heroism. One that captures my thoughts and feelings tells of a weary, war-worn soldier, who decided to desert at night. He started for the rear only to become lost in no man's land. He was startled by a post in front of him. Thinking it might be a sign post and that he would get his bearings, he climbed up, lit a match and looked. Very slowly he climbed back down. The sign post happened to be a wayside crucifix. That crucifix reminded him of what his Lord had done for him and how he had been faithful unto death. In the darkness he crawled back to his lines, not to be a traitor, but a hero.

So may the blessed Benediction, as we hear it again and again, remind us of the God who keeps us and may it inspire us to go back to our duties with courage and confidence. Amen.

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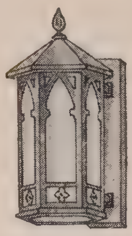
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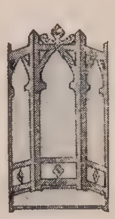
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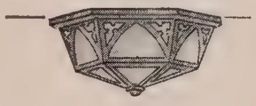
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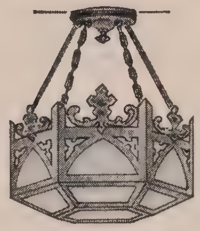
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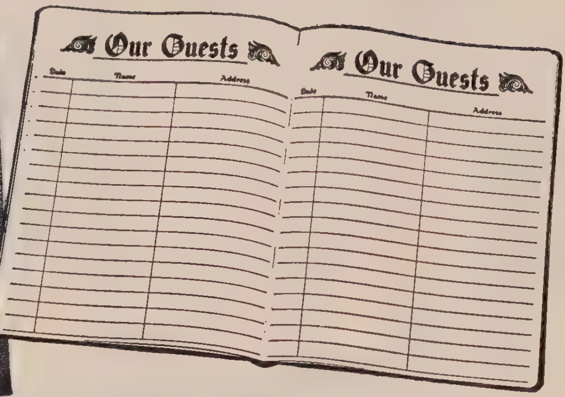

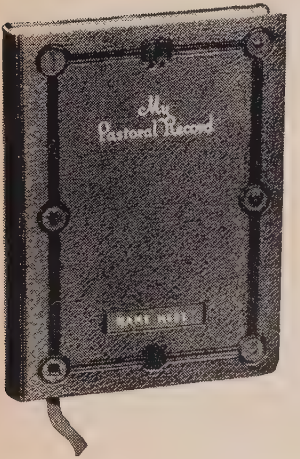

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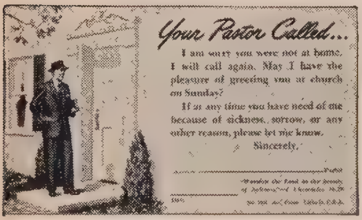

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A Weekly Meeting

(From page 67)

once told me that he would not think of trying to run a church without such a little circle who meet on a man-to-man basis and talk about things of mutual Christian concern.

In most of our churches today we have the idea that we must get out a big crowd if we're going to be successful. The New Testament sometimes had big crowds, but they also had their small groups of spiritual fellowship. Jesus spoke to the multitudes, but he also went apart with the Twelve, and sometimes with only three. As Samuel Shoemaker expresses it, "The Christian Church walks on two legs: the formal gathering for ordered worship and the informal gathering for spiritual fellowship."

We have our monthly meeting of our men's organization, but fully as meaningful and effective is the little group of men gathering once a week to have lunch together and just talk.

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Holy Immoderation

*A Sermon by J. A. Davidson**

I am no shadow-boxer, I really fight! —I Corinthians 9:26 (J. B. Phillips' translation).

I

SHAUN HERRON, a British religious journalist, has written an article on present-day Christianity to which he gives the title, "The Genteel Warriors." Mr. Herron laments the shortages nowadays of what he calls "Christian rowdies," and he says that 'there ought to be, in the young, a holy immoderation about great principles: about many of them there is unholy and bloodless moderation."

Is it not true, and not only of the young, that we twentieth century Christians are generally rather moderate in our faith? Do we not strive to keep our enthusiasm for the way of Christ within respectable, genteel bounds? Is not the faith of many of us really a rather timid, wishy-washy business? And yet are we not distressingly aware of the need to recover that "holy immoderation" in the things of the faith if Christianity is to mean anything in this troubled age?

II

Surely the day is past, if ever there was such a day, when a cautious, inoffensive Christianity counted for anything in the world. Timid faith is at best a gentle sedative, almost a blasphemy in these times.

How, for instance, can a timid Christianity stand up to the strong, dynamic, perverse faith that is Communism? Dr. Charles Malik, the Lebanese statesman who is giving service of rare distinction to the United Nations, speaking in Chicago in 1950 pointed out that "the Communists have a purpose in life beyond their immediate cares and worries." And then he warned that "the non-Communist world does not have such a sense of mission. There is, therefore, so far an unequal spiritual struggle between it and the Communist world." We must take Dr. Malik's warning seriously. He certainly isn't a merchant of gloom, but he does see clearly from his vantage point in international politics, that by our timid purposelessness we are in danger of losing the great spiritual struggle of these times.

The terrible truth seems to be this: We of the western democratic world cannot at the present time match the Communists in devotion, in purposefulness, in enthusiasm. Bishop Stephen Neill, a leader in the World Council of Churches, after a world tour said rather sadly, "I only wish the ordinary Christian were as true to his religion as the Communist is to Communism."

And Communism isn't the only great menace we face. We are threatened as much by our own apathy towards the great principles of democratic life. By our carelessness we weaken the democracy we profess to prize, and we easily forget that liberty can be sustained only when there is constant concern and constant vigilance. A church newspaper in England a few years ago reminded its readers that "a people usually loses liberty by a process of erosion rather than by a single act." But we seem not to notice forces of erosion in our society: the blunting of the distinction between right and wrong and the assumption that anything goes if only you can get away with it; the superstition that to eat, drink, and be merry is the great objective in life; the taking for granted of the moral and spiritual foundations of democracy.

We seem to have forgotten that the root of moral stamina is lively faith. And the tragedy is not that we have tossed faith overboard, although many have done that in our time, but that we have allowed ourselves to become content with watered-down faith. We are deceived in our own spiritual timidity. Was Dick Sheppard wrong when he said that "the characteristic vice of modern Christianity (is) insipidity"?

III

I like that expression of Mr. Herron's, "holy immoderation." It points to what must be a persisting quality of our faith if our faith is to count for anything in the present age. It is descriptive of the faith which established the Church in New Testament times and which has brought it down through the centuries. The church has been kept alive and lively only by the holy immoderation of her saints.

St. Paul was constantly worried that those to whom he preached and wrote would misunderstand his message and shy away from that holy immoderation which is of the essence of faith. He was afraid that they would come to think of faith as merely an extra in life, as a gentle hobby for people who

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*Chaplain, First Canadian Highland Battalion, Hannover, Germany.

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happen to care for that sort of thing. And he feared that they would think that faith for him was simply in the talking about it. For example, in his first letter to his Corinthian converts he wrote of his irresistible compulsion to tell the world about Jesus Christ—and then he said very vigorously, "so fight I, not as one that beats the air."—I Corinthians 9:26). J. B. Phillips, an English scholar, in his recent translation of the New Testament letters, has rendered that passage in this way: "I am no shadow-boxer, I really fight!" That is, I think, an accurate translation into present-day English. "I am no shadow-boxer, I really fight!"

When I first read Phillips' version and came to that verse I was reminded of a motion picture I had seen some years previously. I don't remember much about it, but I can still see quite clearly one of its characters. He was a broken-down ex-prizefighter, permanently punch-drunk. He did odd jobs around a gymnasium. And every time he heard a bell ring he would almost mechanically adopt a fighting stance and engage in shadow-boxing for a few seconds. And then he would pick up his broom and continue sweeping the floor.

That pitiful pug illustrates a rather prevalent way we have of being religious nowadays. Shadow-boxing faith is really quite fashionable with us. We'd much rather go through the motions of religion than be religious. I suppose that we all have at least a little of that spiritual timidity in us—and how utterly tragic that is in a day when the obvious call to Christians is for holy immoderation in their faith, for real fighting in the great battle for the soul of man.

IV

It is, I suppose, impossible to define with precision this quality of faith, "holy immoderation," but I suggest to you that as we see it manifest in the lives of great Christians, from Peter and Paul down to the saints of the present day, we can discern three ingredients in it, consecration, courage and communion.

(a) Consecration is one of those words used rather easily in religious circles but which really don't mean very much to the man in the street. I must confess that when I hear someone begin to speak about "personal consecration" I tend to think, if I'm not careful, of a rather vague piety with no anchor in real life. But it is a good expression, and it stands for something very real. Personal consecration means simply the taking of one's religion seriously, so seriously that it becomes the master motive of one's life. William James said that there are two kinds of religion, "acute fever" and "dull habit." Personal consecration is in the acute fever of faith. It is soul-dominating enthusiasm for one's religion—and most of us can stand an increase in that kind of enthusiasm! Consecration is not in crying "Lord, Lord" and nodding our heads in pious approval at the gospel. Consecration is in taking the gospel and weaving it into the very fabric of our lives. It is an essential ingredient in the holy immoderation to which we are called.

(b) Secondly, we must show more courage in our faith. We must be willing to stick our necks out for it. We seem to have forgotten that Jesus didn't offer his disciples a cushion but a Cross. It took courage in those days for a man to be a Christian. And it takes courage today for a man to be a Christian.

But we seem to prefer a faith that doesn't demand that we be courageous about it. There isn't much risk in shadow-boxing, and that commends it to us. We don't care to chance getting into hot water for what we believe. Even luke-warm water frightens us.

We don't want our religion to create any sort of fuss—because we are afraid of what people might think!

There, so it seems to me, is where we ordinary Christians fail. We haven't the courage to make a Christian stand on the little things of everyday life because we allow ourselves to be intimidated by what we think is public opinion. We're scared stiff of one another! We don't want anyone to think that we've gone pious. We like to be thought broadminded and tolerant, and it is our petty broadmindedness and our careless false-tolerance that weaken the power of the faith we profess. Weak-kneed Christians are simply of no account in the great struggles of these days. The clear call is for holy immoderation, for courageous faith, faith that doesn't always stop to count the cost or figure the odds, faith that faces the facts and then goes ahead anyway. To put it bluntly, Christianity will have an influence in the world today in direct proportion to the willingness of those who profess it to go out on a limb for Jesus Christ and stay there!

(c) The third ingredient of holy immoderation is communion, the keeping in touch with the Living Lord in prayer and worship, in Holy Scripture and in quiet meditation. In the second letter to Timothy there is rather scornful reference to those people who, as James Moffatt has rendered it, "keep up a form of religion but will have nothing to do with it as a force." The Christian religion will always be merely a form for those who have not communion with the Living Lord, for in that communion is the force. The holy immoderation which is required of the Christian is impossible without a source of power. And all our courage and all our efforts at self-consecration will come to nothing if they cannot be sustained and replenished in communion, in a first-hand continuing relationship with the God whom we know supremely in Christ Jesus.

But we modern Christians don't seem to have much communion with the Living Lord. We don't pray very much, and much of our praying is making demands on God rather than seeking to discern his will for us. We really don't take our public worship too seriously, and we'd rather have it entertain us than take us into the Holy of Holies where God can speak to us and to our condition. For example, I'm afraid that we often tend to look upon the sacrament of the Lord's Supper as simply a slightly exotic extra that is tacked on to the worship service once in a while because, well, because that's the thing to do, rather than as a means "to get a better grip of Christ," as one of the Scottish reformers put it. The Holy Bible is, as someone has said, "a reverently unread book," and not many of us can claim that in it we find a living presence that is strength for our souls. No, the form is more real for most of us than is the force.

But let us not forget that Christianity is fellowship with the Living Lord, or Christianity is nothing. In communion with him is the ground and power of our faith.

V

"I'm no shadow-boxer, I really fight!" In one of his delightful short stories "Saki" tells of a woman who, he says, "indulged in religion once a week at a church nearby." That's real shadow-boxing, to indulge in religion once a week, and let it go at that.

We must be fearlessly honest with ourselves here. Is our religion merely an occasional indulgence, or is it the dominating quality of our whole life? Have we courage to stick our necks out for Jesus Christ? Have we that communion with our Lord which alone gives the power needed for the life of faith? Is our religion a matter of holy immoderation?

"I'm no shadow-boxer, I really fight!" Well?

THREE CHAPLAINS DIED AS COMMUNIST PRISONERS

Washington, D. C. — Three Army chaplains, previously reported missing in action in Korea, are known to have died while prisoners of the Communists, the Department of the Army reported here.

One of them, Chaplain (Captain) Kenneth C. Hyslop (American Baptist) of Kino, Va., died of "injuries and starvation" on December 12, 1950, the Army said. The others — Chaplain (Captain) Emil J. Kapaun (Roman Catholic) of Marion, Kansas, and Chaplain (Major) Wayne H. Burdue (Disciples of Christ) of Elyria, Ohio, died of "causes unknown" while in enemy hands, the Army added.

Information as to the fate of the three clergymen came from the first group of American prisoners of war repatriated in Korea, it was disclosed. Further details are expected to be learned from later groups that are repatriated.

A total of nine Army chaplains are now known to have died in Korea. Two others were killed in accidents while at the front and another two are missing and are feared dead, as they have not been reported on enemy prisoner lists.

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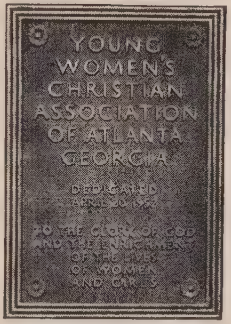

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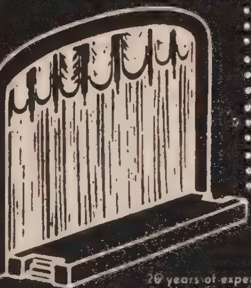

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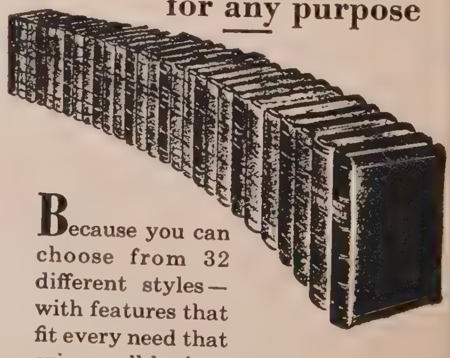

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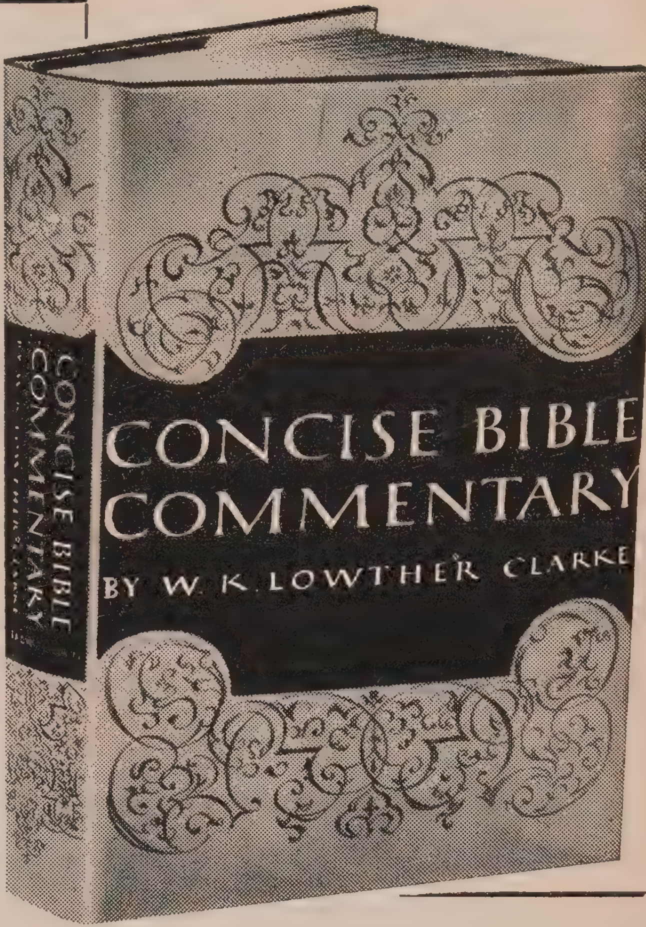

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Sermonology

Expository Preaching for Today by Andrew W. Blackwood. Abingdon-Cokesbury Press. 224 pages. $3.00.

The publication of a book on preaching by Dr. Andrew W. Blackwood of the School of Theology of Temple University is an event in the field of the literature of homiletics. Dr. Blackwood has had an unusual background for work of this type. He was a pastor for seventeen years, teacher of English Bible at Louisville Presbyterian Seminary for five years, professor of homiletics at Princeton Theological Seminary for twenty years. Like his other works *Expository Preaching for Today* has high possibilities of helpfulness for the preacher of the average church.

The sub-title of the book under consideration is "Case Studies of Bible Passages." It is a gold mine of homiletical suggestions but cannot be recommended to the brother addicted to preaching other men's sermons. One of its outstanding values is its studies of the methods of the effective preachers of yesterday and today. For example, the first chapter deals with "The Ways of Expository Preachers." It begins with brief studies of the preaching techniques of F. W. Robertson and Alexander Maclaren. This is followed by a section on "Hearing From Recent Expositors" and another on "Encouraging the Young Interpreter," which contains an especially illuminating account of the expository preaching of Dr. John S. McElroy of the downtown Arch Street Methodist Church in Philadelphia.

"The Selection of a Bible Passage," "The Gathering of Sermon Materials," "The Quest for Unifying Truth." These chapter headings give some idea of the practical helpfulness of the content of the book. One wishes that the chapter having to do with "The Concern About a Fitting Style" were longer, but it is, of course, only one of the many vital topics discussed in *Expository Preaching for Today*. The paragraphs in "The Call for a Pleasing delivery" about the use of notes in preaching contains several thoughts with which many preachers should have contact.

This is a book rich in thought and suggestion. Young preachers should read it, but its possibilities of usefulness are not confined to novices. It is hard to think of any preacher reading it without receiving information, illumination and inspiration.

L. C. C.

Treasury of the Christian World compiled and edited by A. Gordon Nasby. Harper & Brothers. 397 pages. $4.95.

This is an anthology of 647 topics of materials drawn from "The Christian World Pulpit" and "The Christian World," over the last eighty years. These British publications had in them the finest sermons and religious articles that could be found. Dr. Nasby went through them most carefully and has listed excerpts under an alphabetic arrangement of topics. Some illustrations are only four or five lines in length and others go almost a page, but none is an actual digest of articles or sermons. This is, rather, a treasury of unusual illustrations, anecdotes, or brief expositions that will help give meat to the subject listed. Many Americans as well as Europeans are quoted, nearly 500 persons altogether.

Though this is a volume to turn to for a specific message, it is also most rewarding just to glance through from time to time to read an illustration, and then think about it. There will be many helps for mediation and sermon planning come out of this exceptionally fine anthology.

H. W. F.

Strange Texts But Grand Truths by Clarence E. Macartney. Abingdon-Cokesbury Press. 192 pages. $2.50.

One of the advantages of a good text is that it immediately gets the attention of the members of a congregation. People remember picturesque, colorful, striking texts for years. The title of this book naturally makes us expect texts far from the beaten path, and we are not disappointed. And these "strange texts" immediately arouse our curiosity and make us want to read the sermons at our earliest opportunity. And these particular sermons also have original, vivid, unforgettable titles. The result is a book that is hard to lay down.

To mention here too many of the titles and texts might be unfair, but to point to a few of them is possibly the best way to give the prospective reader some idea of these sermons. There is no better place to start than at the beginning. The first sermon bears the caption of "A Common Epitaph," and the text is "A woman slew him" (Judges 9:54.) Sermon X, an exceptionally fine piece of homiletics, is entitled "They Say," and its text is "And Gashmu saith it" (Nehemiah 6:6.) Sermon XIII is based on the story of Absalom. Here the title is "The Doom of Evil" and the "strange text" is "The mule that was under him went away" (II Samuel 18:19.)

There are occasional spots of ultra-conservative Old Testament interpretation, but any problem of this kind which might arise in the mind of the reader have little to do with the application of the Biblical teaching to the practical problems of life.

In this book we have Macartney at his best. The sermons make highly interesting reading, and once read it will be hard to forget them. This is real life situation preaching.

L. H.C.

Successful Christian Living by Harry Emerson Fosdick. Garden City Books, Garden City, New York. 270 pages. $1.49.

This volume is a reprint made possible by special arrangement with Harper & Brothers. Garden City Books is planning to publish a number of outstanding volumes in inexpensive editions. This popular book of Dr. Fosdick's is one in this series.

This volume contains some of the most inspiring sermons preached by the Riverside Church master. Although some of these sermons date back as far as 1934 and 1935, they still possess timeliness which always characterized Dr. Fosdick's preaching. The sermons of Dr. Fosdick represent the best of modern preaching during the past three decades. It was only fitting that a chair of homiletics in his honor was established this year at Union Theological Seminary in New York City from which he graduated many years ago.

These twenty-five sermons illustrate the profound convictions of a great Christian minister. Inspiring, full of wit, a spirit of good will and above all a realistic understanding of human need, these chapters will be read many times by those who seek a better and more satisfying Christian life.

W. L. L.

The Carpenter's Method of Preaching by J. B. Deaver Cooke. The Seaboard Press. 96 pages. $2.95.

Here is unique and helpful study in homiletics. Starting with the history that Jesus had some training as a carpenter in his father's shop, the author, a Methodist clergyman, draws an analogy between the work of the carpenter and the preaching of the sermons. The treatise is direct and understandable and the pattern set for sermons on this concept are worth while.

Just as a study in simplicity take the chapter on "The Carpenter Shop." He starts with the statement that "It is probably true that Jesus spent the larger part of his life in a carpenter shop." There he learned the techniques of wood work. Then the author takes up a block of wood—this represents the congregation. The nail represents the idea or sermon. The hammer represents the preacher. The hammer drives the nail into the block of wood. Each time the hammer hits the nail it is a force which drives the nail in deeper. That, in brief, is the sermon. It should be around one idea. Each stage in its development drives it in a little deeper.

In the concluding pages the author gives outlines of sermons to show how this method works out in pulpit practice.

The unity of the sermon is important. It is not an encyclopedia but a unit. That is the message of the book and it is a good one.

W. H. L.

The Ministry

The Minister's Guide by Walter E. Schuette. Harper & Brothers. 183 pages. $2.95.

This book is exactly what the title implies. The subtitle is even more explicit. "Being a discussion of his habits, finances, appearance, conduct, moods, humor, politics and behaviour on occasions all and sundry." It would appear that nothing is left out and nothing seems to be left out. There are nine chapters and four to eleven divisions in each chapter. Among many books of advice to ministers this is quite unique.

The author tells us little about himself except that he has now retired after sixty-four years in the ministry, the last twenty-eight in a post which involved much traveling and the oversight of many churches. It is clear that he has had much chance for observation and has not neglected it. He writes in a clear style and he holds very definite opinions which he expresses in a kindly spirit.

As a whole the book reflects a sound commonsense, but on minor parts there is room for difference of opinion. The author thinks that a minister should begin to consider a change at five years, face it seriously at ten and make it definite at fifteen. The reviewer is in his twenty-third year in his pastorate. During that time his parish has quadrupled, a daughter church now has twelve hundred members and he has added two other ministers to his staff. He begs to differ.

Despite occasional disagreements the reviewer commends this book to his brethren.

F. F.

Theology

The Biblical Doctrine of Infant Baptism by Pierre Ch. Marcel. James Clarke & Company, London, England. 256 pages. 15s.

The translator of this volume, Philip E. Hughes, after reading it in the French wanted to make it available to English readers. With cooperation of the author he has prepared for English-speaking Christians. The author is pastor of the French Reformed Church, editor-in-chief of *La Revue Reformee* and vice president of the

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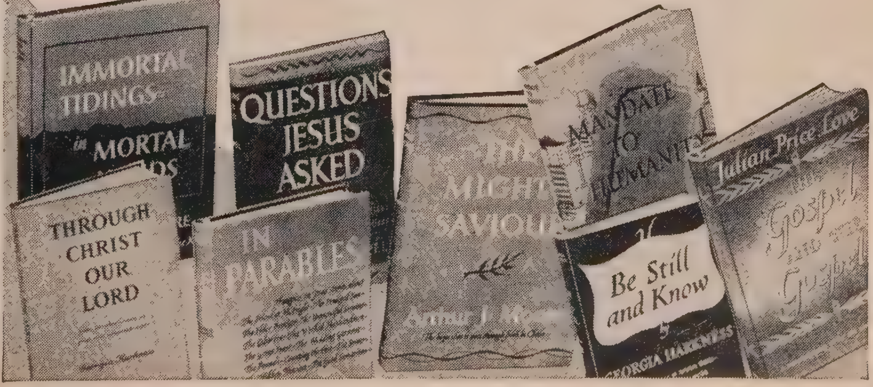

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Calvinist Society of France. He is also a lecturer at the Free Faculty of Theology in the University of Paris.

The book is divided into three parts. Part one, consisting of two chapters, discusses the meaning of the term, the relationship of the sacrament to gospel teaching and constitutive elements of the sacraments. Part two is an analysis of baptism as a covenant of grace. Here the author traces the covenant in history, examines the sacrament as may be found in the Old and the New Testaments, and answers the question: To whom is the covenant of grace offered? Part three contains what, to the reviewer, seemed to be the most scholarly and difficult portion of his subject. With some very interesting introductory remarks upon the subject of the baptism of adults and of proselytes, Dr. Marcel discusses in some forty or fifty pages the subject of infant baptism. He points out, first of all, the silence of the New Testament on the subject. Since in Scripture children are always counted with their parents, the author argues that "they must be reckoned in solidarity with them." Various illustrations are given to show how through infant baptism It may be a means of grace for a child. "To my colleagues in the ministry," the author concludes, "I would say: It is in all good conscience, as men, as Christians, and as theologians, that, taking our stand upon Holy Scripture, we not only can, but must baptize the children of believers."

This book is a worthy addition to the study of Christian baptism. It is Scriptural, well written and thorough.

W. L. L.

The Biblical Faith and Christian Freedom by Edwin Lewis. The Westminster Press. 224 pages. $3.50.

The author occupied the chair of systematic theology at Drew University from 1918 to 1951 and has been well known as a leading writer and thinker among Protestants for many years through his previous books. He is evangelical in his point of view, devout in his spirit and crystal clear in his expression of his convictions. In this volume he provides us with his conclusions on the place of the Bible, its authority, its message and its meaning for the world. Thoroughly cognizant of the legitimate claims of historical and literary and other forms of criticism, Dr. Lewis expounds the values which the Bible provides. In fourteen chapters based on lectures given at Southwestern University, Georgetown, Texas, in 1952, he makes his solid and powerful contribution. While his book can be commended most unreservedly to all schools of thought regarding the Bible it will appeal in most constructive measure to those who were trained in the more conservative tradition and now find themselves somewhat baffled as to what they believe about such phrases as "revelation," "and the Word of God." All the chapters are so consistently related to one another that a special preference is scarcely permissible, but the third chapter dealing with the growth of freedom in relation to the interpretation of the Bible alone is worth the price of the whole book. Here is the brave, honest and inspiring witness of a Christian thinker who has pondered for decades on our great Book, who knows what its friends and enemies have written about it and who states his own conclusion. Dr. Lewis has given his brethren in the ministry an offering which they will receive with gratitude and thanksgiving.

F. F.

What Is Religion? by Alban G. Widgery. Harper & Brothers, New York City. 330 pages. $5.00.

The author of this volume, who is professor of philosophy at Duke University, gave the substance of these pages at the Opton Lectures at Manchester College, Oxford, and the Stanton Lectures at the University of Cambridge. He has no motive to propagate any particular religious faith. He writes under no official imprimatur. Some readers of *Church Management* will enjoy this complete freedom while others will not be able to agree with his premises.

Dr. Widgery begins his volume with an outline of the places of philosophy in human life and thought. The reviewer thoroughly agrees with the author "that a comprehensive study of the history of philosophy" is necessary for any understanding of the philosophy of religion. The author charges that most current philosophies are indefinite and confused. He writes in his second chapter what he considers his philosophy of religion. The current "Neo-orthodoxy" offered by some contemporary Christian theologians, he believes, are valueless. In contrast to such "isolationism" of Christian thought, he offers a wider vision of religion as it has been and is found in the history of mankind.

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osophy of religion—nature of knowledge, nature, origin and destiny of man, reality and nature of God, suffering and sin, nature and significance of religious practices and the meaning of religious experience. The final chapter gives what the author considers the main characteristics of religion in terms of nine meanings.

In addition to the usual index, the author writes an interesting and penetrating analysis of methods used by writers of Religious Philosophy, Rational, Natural and Philosophical Theology. Here is a clearly written volume without the usual philosophical jargon which should stimulate our thinking concerning the essential meaning of religion.

W. L. L.

The Beauty of Holiness by J. Baines Atkinson. Philosophical Library. 160 pages. $2.75.

This book has been written by a man deeply committed to his subject after a lifetime of research in this particular field of Christian thought. For a number of years Mr. Atkinson has taught the subject of Holiness at Cliff College, England, and is considered one of its chief exponents.

After devoting several chapters to a discussion of Holiness in both the Old and New Testaments, the writer goes on to affirm that Holiness, Christian Perfection, or full sanctification is quite plausible and possible even in this modern age.

The limitation of the books seems to lie in its almost complete dependence upon proof texts from the Bible as well as his frequent reference to the words of John Wesley to buttress up his arguments. Mr. Atkinson can easily be accused of an overly literal and narrowly pietistic interpretation of the Bible.

To one, however, who is interested in the subject or who wishes to know of this continued emphasis upon Holiness in certain branches of the Methodist Church, this book should prove very profitable. Mr. Atkinson writes well and is no mean scholar.

J. S.

Living Today

How to Believe by Ralph W. Sockman, Doubleday & Company. 224 pages. $2.50.

Taking the Apostles' Creed as the bones of this book, Dr. Sockman fills in the flesh in a discussion through questions. He takes eight sections of the creed and answers from five to ten major questions in each section, plus another eight or ten minor questions that have come through his radio sermons.

In other words, this is a volume of questions on how to believe about Faith, God, Jesus Christ, the Kingdom, the Holy Spirit, the Church, forgiveness of sins, and the life eternal. The opening sections of the major questions

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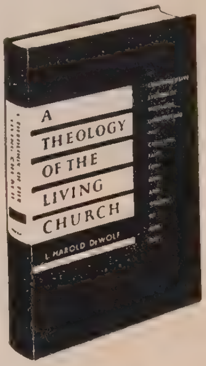

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have been used for various college lectureships. The minor questions are those asked by radio hearers. Together, these varied questions answer almost all the wonderings of church folk. Dr. Sockman does not beat around the bush—he answers each question as quickly and concisely as possible so that it is clear just what he means. His own years of spiritual development, plus his years of working with people, make his answers meaningful.

H. W. F.

Und Fuehren Wohin Du Nicht Willst by Helmut Gollwitzer. Chr. Kaiser Verlag, Muenchen. 346 pagesc. 12.50 DM.

Dr. Gollwitzer has come into a leading place among German theologians and church-leaders, and deservedly so. His range of perception, his obvious trained ability, together with his penetrating religious feeling and faith are obvious throughout this great book. A member of the Confessional Church and an opponent of Nazism, the author served in the German army and was captured by the Russians in Czechoslovakia, at the end of the war, when the American dream of "Russian democracy" permitted the surrender to Communist hell of endless thousands of soldiers and civilians. Five years of Soviet slavery with its harvest of every inhumanity and death taught the author the ultimate verity of the Christian faith.

The apocalyptic has entered world-history. The norms established by western, Christian culture in two thousand years of history are voided by the new satanic religion. Any discussion of the application of values and ideals, from Western viewpoint, is meaningless in the light of Communism, which denies God, human rights and freedom. For only in freedom do these ideals have meaning. Here is one of the best stories of this demonic system ever written. Yet the author is fair, despite the worst experience and tragic observations. He sees the good that is inborn in men, even in Communism, because it is of God.

There can be no truce with Communism. It is a substitute religion in control of a state which must seek to be a world-state. And that control is in the hands of a minimal group of leaders, who by the nature of this religion, will seek to exterminate each other. In every way, therefore, the system breaks the individual of his humanity and encourages his will to live at its cost.

Space is wanting for a worthy presentation of the range of the sentient observations, such as the comment on the continuance of anti-semitism among the masses, a subject shunned by the Western press. Since the middle-class was liquidated, the Jews naturally flowed into this vacuum of managers. There, however, they became the immediate burden of the masses, obvious to every one, with the consequent results of hatred, which may, in time, repeat the ever tragic tale. Believing Jews are persecuted, like all the faithful, for the reason that this intolerant faith cannot, by its nature, tolerate any deviation from total loyalty.

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count of the liberation wrought by the spirit, through faith in God. The Communists realize this, of course, and are compelled to remain at war with any form of faith that derives from God in Christ, in whom alone is freedom.

The blindness of blind leaders alone has given, in the West, allies to this anti-Christianity. They would be liquidated, should Communism win the West, for they acted from the advantage of western freedom, as their kind has been destroyed in every country taken by this demonism; as was Benes in Czechoslovakia.

The millions of slaves who have experienced Communism and have become immunized are the best missionaries of freedom.

Christianity, the source of western culture, must meet this unfaith in mortal combat. This story is superbly told. It should come out in English translation.

J. F. C. G.

Christian Faith and Social Action edited by John A. Hutchison. Charles Scribner's Sons. 246 pages. $3.50.

This volume is a collection of thirteen essays written by various friends and former students of Reinhold Niebuhr. The closing essay written by Dr. Niebuhr is a critical evaluation of the other chapters. All of the chapters seek to depict various phases of the problem of the Christian faith and social action. There is in every chapter a strong effort to take the teachings and interpretations of Dr. Niebuhr and apply them to social problems of our own day.

Like all essays written by several individuals they vary in interest and success in discussing the problem of social action. The introductory essay by the editor is not only a fine exposition of the problem but a needed survey of the past two decades of social Christianity. The succeeding chapters analyze the various problems of social action. Perhaps John C. Bennett's discussion of the church between the east and the west conflict is one of the most important in the collection. Dr. Bennett follows the conflict between communism and capitalism on national levels to its international implications. The church must stamp out injustices and poverty if it is to successfully fight communism. Dr. Liston Pope's brief essay on the question whether social problems can be solved brings to a logical climax this series of studies on the relationship of the Christian faith to social action. He shows clearly the possibilities and the limits for such action.

The concluding chapter, written by Dr. Reinhold Niebuhr himself, is a critical evaluation of the preceding chapters. He outlines once again the work of the group formerly known as the Frontier Fellowship but now called Christian Action. He offers his criticism of abstract idealism and shows the relevance of the law of love.

This volume will help many who have not understood Niebuhr. It is a thoughtful contribution to the literature on social action. It contains many good thoughts for sermons.

W. L. L.

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Twelve Steps and Twelve Traditions by Anonymous. Harper & Brothers. 192 pages. $2.75.

This is the story of the twelve steps of alcoholics anonymous and the twelve traditions that have become their philosophy. In 1935 two men, both alcoholics, created what has become a world wide organization known as "Alcoholics Anonymous. This book helps to answer what is the secret of its strength, as it suggests the guiding principles of this first organization.

The bulk of the book describes the twelve steps in some detail, the steps necessary for one to work through to victory over alcoholism. There is almost no illustrative material in this large section so that it reads rather dully at times. Yet, here is an interpretation of the beginnings of this group.

The twelve traditions have grown out of the movement itself. Each one of these, though some rather briefly, are illustrated with graphic pictures of folk within the groups showing not only how they themselves won their victory, but also showing what has made the movement so powerful.

It is not an organization with lists of members so much as a fellowship of folk who recognize that their life together is the soul strength of their fellowship. It is an excellent addition to the earlier volume, now revised, which gave the story of the movement under the title of "Alcoholics Anonymous."

H. W. F.

History

A History of the Early Church by Hans Lietzmann. Volume III—From Constantine to Julian. Volume IV—The Era of the Church Fathers. Scribner's & Sons. 240 pages, 212 pages. $4.00 per volume.

The printing of the fourth volume of Lietzmann's monumental history of the early Christian church in excellent English translation by Bertram Lee Woolf brings to the hand of American scholars and discriminating readers the definitive work on this period. Lietzmann was professor of church history at the University of Berlin. For this generation these volumes will serve as a proper understanding of the foundation and early development of Christianity. Here are the narratives about the origin of organization, Bible, creed and worship and the basic doctrines are already stated in outline.

The third volume describes the emergence of the Christian church from persecution under Diocletian to the comparative security under Constantine. Here are also recounted the elementary but basic internal struggles in the church itself over the Donatist and Arian heresies and the establishment of a stable relation with the Roman state. The most illuminating chapter on Christian worship brings this volume to a close.

The fourth volume, which deals largely with the eastern fathers, opens with an account of the state church relationships under Valentinian, Theodosius I, Valentian I and Gratian, and narrates in detail the struggle between Ambrose and Theodosius. For most readers the last two chapters on Popular Christianity in the Fourth Century and on Monasticism will prove most fascinating. Here, on the other hand, is the victorious church of about five million souls from variant backgrounds searching for a common denominator of religious experience and, on the other, there is the most compact and comprehensive account of the origin and early development of monasticism this reader has seen.

The postscript, "Here ends the manuscript of Hans Lietzmann left at his death on June 15, 1942," brings sadness to those to whom his words have brought clear understanding of Christian origins but also deep gratitude that he was permitted to bring this most remarkable work so far along before his end.

R. W. A.

The World and the West by Arnold J. Toynbee. Oxford University Press. 99 pages. $2.00.

Here is a brief picture of the greatest struggle of power politics in human history, as interpreted by the world's outstanding historian. Mr. Toynbee sees the large part of the world, headed by Soviet Russia, arranging themselves militarily and ideologically against what we call the free nations of the West.

One by one he takes up the great peoples of the East—Russia, Islam, India, the Far East. He traces their relationship with the West, his survey is not always complimentary to the free peoples. A quotation such as this challenges:

> It looks as if, in the encounter between Russia and the West, the spiritual initiative, though not the technological lead, has now passed, at any rate for the moment, from the Western to the Russian side.

He shows, accurately of course, the abuses of the West upon the Eastern World which has now adopted the military machines of the West but have been unwilling to take its ethic and religious ideas.

He tries to find hope in the history of the past upon which we can base our picture of tomorrow. He does find that the expansions by military force of the Greeks and the Romans parallel the expansions of the East today. This advance was softened in the early centuries of the Christian era by the growth of religious ideals as found in Christianity and other contemporary religions. His concluding paragraph gives that hope.

> Is something like this historic denouement of the Graeco-Roman story going to be written into the unfinished account of the world's encounter with the West? We cannot say, since we cannot foretell the future. We can only see that something which has actually happened once, in another episode of history, must at least be one of the possibilities that lie ahead of us.

These lectures in this book were orignally given over the British Broadcasting System and are, of necessity brief. In a much fuller treatment the subject will appear in Volume VIII of the author's work, *The Study of History*, which is now on the press.

W. H. L.

The Life of the Church by Samuel H. Miller. Harper & Brothers. 154 pages. $2.00.

Here is an interesting and unconventional presentation of the principles, polity and practices of the Christian Church by a brilliant scholar and gifted writer. There is a charm to this book as well as a deep and warm appreciation of the church's glorious history.

In the first chaper Dr. Miller paints a graphic picture of three churches; the Early Church with its pentecostal zeal and heroic faith, the Medieval Church with its sublime saints and its stupendous cathedrals, and the Protestant Church with its daring emphasis upon the open Bible and the right of private judgment. Although he readily admits that the escutcheon of the church has frequently been stained by ignorance and superstition, yet he firmly maintains that it is, nevertheless, a glorious and eternal institution of which we can rightly be proud.

Included in the book are a number of appreciative appraisals and discussions of such things as the symbols, the sacraments and the creeds of the church. The author's approach is not argumentative; he makes no serious effort to catalogue all the arguments in defense of the great mysteries of the church. Instead, his plea is for a sympathetic and determined understanding of them on the part of the reader. Characteristic of his method is what he says about the creed:

> A creed is like a great symphony of complex and varied sound, to be understood or enjoyed, not the first time it is heard, but only after many hearings and much pondering. Perhaps some of it will always remain opaque, impervious to the peculiar nature of the seeker. But with time, and more experience, much which now seems strange may be disclosed as very truth to our inmost selves.

There is nothing dogmatic in that statement nor in any other part of the book. Dr. Miller is not guilty of a provincial or parochial point of view. He asks his readers to look at the church and its doctrines with historic perspective and appreciative understanding. Such an attitude he is sure will make the reader aware of the church's pristine and unfailing glory.

J. S.

Biography

Thirteen Americans: Their Spiritual Autobiographies, Louis Finkelstein, editor. Harper & Brothers. 296 plus xi pages. $3.00.

There is probably no magic in the number 13, but there is in the unique compilation of "spiritual autobiographies" which Louis Finkelstein has in this book. The assortment of personalities is queer; the men and woman

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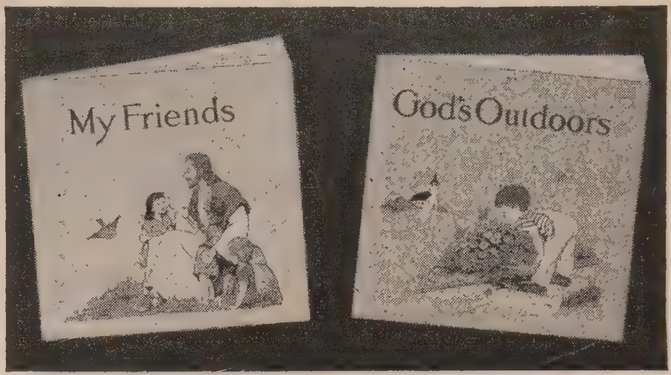

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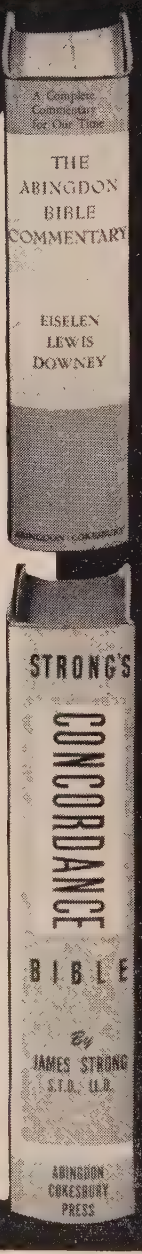
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I was curious to see what men would say when they knew their thoughts would appear on the pages of a book for public consumption. The quotations below are typical of many: Clarence E. Pickett, great Quaker, suggests: "The pathway to justice," right, and love leads often to a cross, suffering, even death. The important question is, "does one's life in some little extent redeem his fellows as well as himself from sin and failure?"

Edwin D. Canham, journalist, present vice chairman of the U. S. National Commission for Unesco: "My mother, whose integral reliance on the power of the word of God is transcendent, has helped to bring healing into the consciousness of thousands of eager seekers for truth. . . . I believe that all mankind, whether it knows it or not, is ready for the spiritual dawn. . . Yours is the responsibility and opportunity, as it is mine . . . to affirm the blessed assurance of the power and goodness of God."

Judith Berlin Lieberman, Jewish author, leader, teacher: "The freedom to express oneself freely and preserve one's spiritual heritage will bring out the best in all the peoples in America, and will mold a form of life whose unity will grow out of its diversity."

Ten others in words and manner equally encouraging and stimulating, stir the reader with nuggets of wisdom mined from the rich earth of human experience, hope, aspiration and spiritual insight. Negro and white, Protestant and Jew appear in thrilling proximity on these pages. And with the exception of the bit of smoke from the embers of the old controversy on science and religion, evolution and its opposite, the atmosphere is quite clear and pleasant.

F. R. C.

Fiction

Come Before Winter by Carroll Voss. Muhlenberg Press. 290 pages. $3.75.

At first we thought this book was going to be slow going, but after we got into the first chapter our interest kept building up. Written with a deft handling of an unusual situation, the author tells the story of a brother and sister and the hate that grows between them from childhood to middle age. The unfolding of the story builds up a suspense that holds the reader's interest until the last minute. Believable characters, neither wholly angelic nor wholly evil develop the plot. The theme is that of forgiveness. Reconciliation between the brother and sister is brought about by the example of a repentant sinner and the mysterious workings of God.

N. L. H.

Other

Family Life in Focus by Earl Riney. Broadman Press. 45 pages. 50 cents.

Earl Riney, Baptist clergyman of Kansas City, Missouri, has developed the delightful capacity of condensing motives and ideals into capsule doses. He has done that for *Church Management* for years. Now the second booklet of epigrams have come from his typewriter under the subject of *Family Life in Focus.* These brief sentence sermons in the new volume have been gathered under thirty heads. These include Age, The Breadwinner, Children, The Dark Hours, Family Finances, Relatives, Religion in the Home and other bright themes.

These epigrams make excellent copy for church bulletin boards, fillers in your church publication or appropriate quotes in sermons and addresses. Most ministers can profit from the compressed wisdom found in the pages of *Family Life in Focus.*

W. H. L.

Das Entraetselte Atlantis by Juergen Spanuth. Union Deutsche Verlagsantalt. Suttgart, 1953. 260 pages.

The Solved Mystery of the Atlantis by a North German pastor gives careful and thorough evidence of the verity of Plato's story of the sunken continent. After nearly two and a half millenia and as many speculative works on the subject, Atlantis is located in the North Sea, west of Holstein. The historic details given by Plato, who copied ancient reports gathered by Solon in Egypt, are so accurate that the sailing-routes to the north and the measurement of the sunken islands and the Golden City, the capitol, are verified.

The solution of this mystery gives new proof of the southward trek of the Germanic peoples, who swept on through the Mediterranean lands to Egypt, where they met a great defeat. But their people maintained themselves for centuries and dominated, for a time, Egypt also. The Philistines were a branch of this folk. Only Athens escaped destruction of the North-Mediterranean nations.

The early northern peoples led in the use of iron and copper. From them the southern nations learned many of the arts of civilization.

The floods of the thirteenth century B. C., which drove these people southward, destroying the west coast of Schleswig-Holstein, had counterparts in other natural disasters, tremendous earthquakes, continuing droughts that laid waste Greece and giving rise to the myth of Phaeton, and later raising the water levels of lakes and the seas.

The work will find general recognition. It should come out in an early English edition.

J. F. C. G.

Few Are Chosen by Norma Downey Ferrare. Harper & Brothers. 307 pages. $3.00.

This is a story of an orphan girl who went from Newfoundland to a convent in this country, committed to become a nun. But after her years of training, when the time came for her to renew her vows to enter full time in the order, she refused to continue. Hence, the scriptural title.

She gives a most detailed picture of the training of the postulants, with their routine of devotion and study and work. It will be most revealing to those who know nothing—which will be most of us—of life in a religious order. As the girls grow along together, we see the deepening of their spirit along with the choices that they must make for commitment in withdrawing completely from worldly affairs.

Though it is only at the end, and then briefly stated, that the decision of Norma Downey to leave the order is revealed, yet all through the book there are warnings that it may come. If the teachers and guides had been more committed themselves, she might never have left the convent. Nevertheless, here is a true picture of one girl's experience in the light of the entire class of postulants. The author remains a good Catholic, and does not in any way attack the church, but she does show very carefully what is necessary in order actually to be chosen.

H. W. F.

(Turn to page 88)

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"Physicians can safely and profitably recommend this book to any of their patients and friends who are newly married, or about to be married, and even to many of the older couples whose sex life is not so satisfactory as it should be."—CLINICAL MEDICINE

"Frank and clear . . . deals almost exclusively with the physical and psychological side of sex in marriage."—CHURCH MANAGEMENT

"Since sexual relations in marriage are a form of mental relaxation and enjoyment, they can be regarded as a kind of exalted play, which robs them of tenseness or strain and is helpful to those who experience emotional blocking. The book treats of the organs of sex, planning the honeymoon, technique and frequency of intercourse, overcoming sexual maladjustments, and children."—MENTAL HYGIENE

"Sexual attitudes and emotions are considered, the honeymoon, sex-act, children, sexual maladjustments." —EUGENICAL NEWS

"Adorned by drawings by a master of sexual anatomy." —HEALTH NEWS

"Best manual to give."—OHIO STATE MEDICAL JOURNAL

"Valuable chapters . . . deal with the art of love and the technique of the sexual relation."—JOURNAL OF CONTRACEPTION

"Although the author has gone much farther than many writers of such books in describing things in detail, he has used such beautiful English and has breathed such a fine spirit into it all that even the most prudish woman could hardly take offense . . . It would be a wonderful thing if it could be handed to every couple who, because of sexual incompatibility, are contemplating divorce."—AMERICAN JOURNAL OF DIGESTIVE DISEASES

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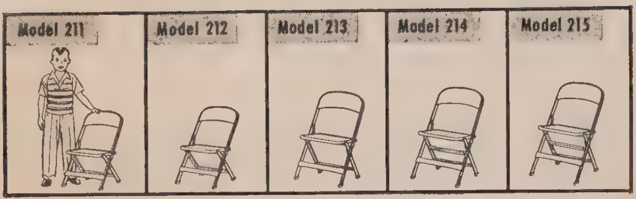

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A BORN ADVENTURER

Sir Charles Marston

by William R. Barbour*

WHEN the late Sir Charles Marston was ten years old, he sat under a piano in his well-to-do father's home in England and heard a man speak to a group about what he found while doing excavation work in Palestine. The lad grew up, but he never forgot that talk, and one day in New York he told me that he had spent more than $150,000 in his efforts to prove the truth of the Old Testament. He never handled a spade. He contributed his money to others who headed various expeditions during his lifetime.

His last book, *The Bible Comes Alive* (Revell), is a summary of his experiences with special emphasis on the excavations at Lachish in Palestine, where it was discovered that somehow — nobody knows how — five hundred thousand cubic feet of solid rock had been quarried in the dim past, with primitive tools, for some purpose. Sir Charles decided to try and find out why, and he contracted with James Starkey, a brilliant Englishman, to head the expedition to do this important work at Lachish, where later whole sentences of alphabetical writing in Old Testament days about 1295 B.C. were found for the first time. As Sir Charles reported in *The Bible Comes Alive*, the effect of these Lachish discoveries is to further discount the whole process of the destructive criticism of the Bible.

Pictures of the findings at Lachish are included in *The Bible Comes Alive*, and the book also records the tragic death of Mr. Starkey on January 10, 1938, on his way to Jerusalem. It was typical of Sir Charles that he insisted in London that Mr. Starkey make his will and arrange for his possible death before Sir Charles would sign the agreement. Mr. Starkey called it "nonsense" for he expected to live a long time. Sir Charles told me about the death of Mr. Starkey in our last conference in London. It seems that Mr. Starkey, in the midst of his work, decided to let his beard grow, and distrustful Arabs thought that Mr. Starkey was a Jewish person and killed him beside the road. Sir Charles added, "That tragedy ends my life's work. Someone else now must carry on. It is sad indeed that we will not be able to make further excavations at Lachish, just when we were beginning to make so many important finds."

Sir Charles Marston

Sir Charles Marston was a big man. He wore a monocle and was a typical wealthy Englishman in appearance, behavior, and manner. I once asked him how it happened that his first and second wives both were born in Ithaca, New York. He replied, "American women are charming, but the women of Ithaca are irresistible, my boy, irresistible." Then he took off his monocle and rubbed it a bit, as he always did when he was making a very emphatic remark.

His family made money as manufacturers of "Sunbeam" bicycles, and I think they were the inventors of the coaster brake.

Our first contact with Sir Charles Marston was one day in our former Fifth Avenue, New York, office, when I heard commotion in our retail store, and a rather loud voice of an angry Englishman. I went out to see what all the excitement was and saw Sir Charles Marston as he banged the telephone down and said to me, "Why does not that New York retail store know about my book?" I tried to quiet him down, and asked him if there was anything we could do for him, and in a characteristic mood he said, "Certainly! Let me talk to you about publishing an American edition of my book about Palestine exploration." Subsequently he stayed in New York an extra month and wrote *New Bible Evidence* (Revell) which was based on an earlier book published in England, about which our author was so disturbed. Later he wrote *The Bible Is True*, which was based on *New Bible Evidence*, and *The Bible Comes Alive*, published in 1937, was based on his earlier three books mentioned above! *The Bible Comes Alive*, by the way, has had six editions. In our experience as publishers, Sir Charles Marston was the only author we ever knew who could and did build one book on the foundation of another of his own, and repeat the process. As he said, "That's the way I work, and write. I am unable to do otherwise. My latest book always brings my readers up to date, and gives them the results of my years of experience in Biblical exploration."

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*President, Fleming H. Revell Company.

As I write this informal reference to our author and good friend, his picture is before me in my office at Westwood, New Jersey. He was a sincere Englishman. I can still see him in his moment of triumph in his room at Hotel Commodore in New York, in January 1935, as he heard over the telephone the cabled reports from Jerusalem, telling of the results of the explorations at Lachish. His hands shook as he said to me almost in a shout, "Barbour, get a Bible, and turn to the following chapter in the Old Testament. Read it to me, for Starkey has found evidence at Lachish to prove the truth of that chapter. The Bible is coming alive this very day."

DANISH LUTHERAN GROUP

Des Moines, Iowa—Final approval for changing the name of the Danish Evangelical Lutheran Church of America to the American Evangelical Lutheran Church was voted by delegates to its 76th national convention here. The vote was 400 to 100.

A spokesman for the denomination said the change was undertaken because "more and more of our members have nationality backgrounds other than Danish."—RNS

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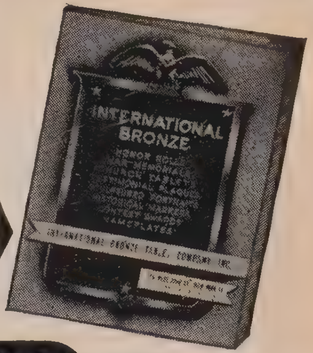

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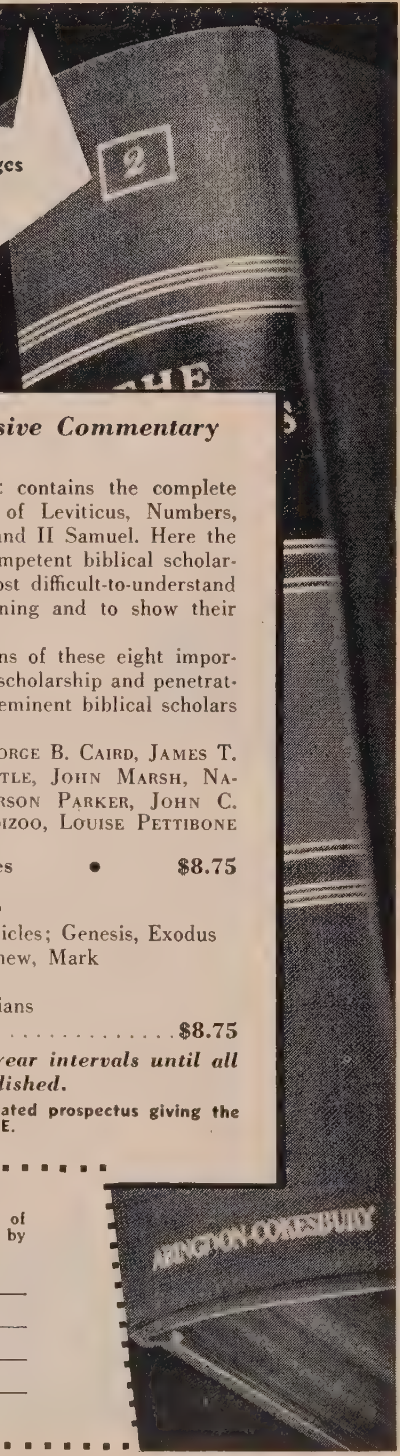

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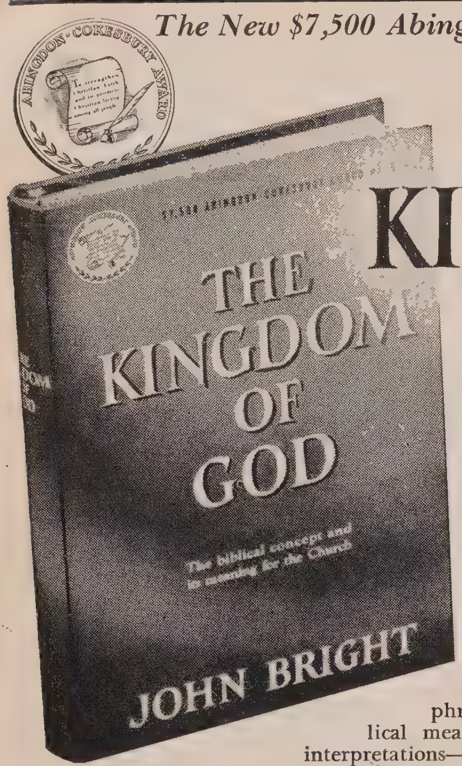

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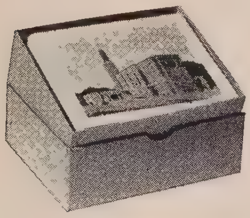

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COOLIDGE THE SILENT

"Mr. Coolidge has received your letter and can see you for a short time Tuesday afternoon, August 23."

This note received from Harry E. Ross, secretary to ex-president Calvin Coolidge, in the summer of 1932, enthused a young man, just graduated from Grinnell College who was trying to decide on his life work. His major in college had been political science. But he was somewhat inclined to the Christian ministry. He had been doing some Sunday student preaching.

President Coolidge did a lot of talking that day. He was interested in this young man and his life decision.

"Just what have you accomplished in your week-end preaching?" asked the ex-president.

"Not much," admitted the youth. "Not much though I did encourage two young people to continue college after they were about decided to go no further.

"Two young people encouraged to continue college in one year," said Mr. Coolidge. "Just multiply that number by twenty-five years or forty years. Then think what you will have poured into the standard of human living."

This was a subject which evidently interested the ex-president and the student guest reports that the interview was unusual only because Mr. Coolidge did so much of the talking.

After the death of the ex-president, Mrs. Coolidge wrote the students that he had revealed more of his religious convictions in that interview than he had expressed to her in their entire married life.

The young man has since become one of Methodism's most distinguished clergymen, Dr. Richard R. Sneed, minister of the First Methodist Church, Los Angeles, California.

SEEK RULING ON RELEASED-TIME PROGRAM IN IOWA

Dubuque, Iowa—A decision is expected to be given soon by Iowa Attorney General Leo Hoegh as to whether it would be legal for two Dubuque public schools to release pupils to attend religious classes this fall.

Representatives of the Weekday Religious Education Committee had presented a report to the Dubuque school board requesting permission to sponsor released-time religious education classes off school grounds.

The committee, sponsored by the Dubuque Council of Churches and the Lutheran Pastors' Council, proposed that the released-time program be initiated this October in Prescott and Fulton schools. —RNS

INTERNATIONAL CHURCHMANS EXPOSITION*

Chicago Coliseum

October 6-7-8-9, 1953

OFFICIAL PROGRAMS

International Church Building Forum

This program is designed to be of inestimable value for the orientation of Building Committees, enabling them to get off to a quick start on their duties and to avoid the usual and numerous pitfalls always encountered. Attendance at this program and exhibits can save church congregations great sums of money and months of time. The programs on Tuesday and Wednesday will be repeated at the same hours on Thursday and Friday, so that attendance on any two days will make it possible to hear all subjects.

Tuesday, October 6—Exhibits open 12 noon to 10 p. m.

1:00 p. m.—Chicago Coliseum.
"How to Raise Funds for Church Building"—William H. Leach, editor and publisher of the magazine *Church Management.*

2:30 p. m.—Chicago Coliseum.
"Planning Food Service Facilities" — Charles J. Betts, advisory architect to the Disciples of Christ.

7:30 p. m.—Chicago Coliseum.
"Building Site Planning"—Albert F. Heino, specialist in church architecture for all denominations.

8:30 p. m.—Chicago Coliseum.
"Trends in Church Architecture"—C. Harry Atkinson, executive director, The Bureau of Church Building, National Council of the Churches of Christ in the United States of America.

Wednesday, Octoebr 7—Exhibits open 12 noon to 10 p. m.

1:00 p. m.—Chicago Coliseum.
"The Latest in Church School Buildings and Facilities"—Charles J. Betts, advisory architect to the Disciples of Christ.

2:30 p. m.—Chicago Coliseum.
"Church Interiors"—John R. Scotford, editor of the publication *Protestant Church Administration.*

7:30 p. m.—Chicago Coliseum.
Moderator, H. A. Brand, architect.
"Contemporary Vs. Traditional in Church Architecture"—Two talks and a panel discussion with audience participation.
"Contemporary"—Albert F. Heino.
"Traditional"—F. J. Dittrich.
"Panel Discussion" will include also—Architects Ralph Stoetzel and C. W. Marshall.

Thursday, October 8—Same as Tuesday's program.

Friday, October 9—Same as Wednesday's program.

International Church Music Seminar

This Seminar is a workshop for choir directors and anyone else interested in church music. It is a part of the International Churchmans Exposition, and is designed and presented by the American Music Conference, Dr. John C. Kendel, executive vice-president. Here will be afforded the opportunity to meet and discuss mutual problems with fellow choir directors. Admission is free; no fees of any kind.

Tuesday, October 6—Chicago Coliseum. Exhibits open 12 noon to 10 p. m.
12:00 noon—REGISTRATION.
1:00 p. m.—GENERAL SESSION I.
"The Purpose of the Workshop"—Dr. John C. Kendel, executive vice-president, American Music Conference.
"Music's Place in Worship"—Mr. Marion S. Egbert, Department of Community Service, American Music Conference.
"The Use of the Tape Recorder in Rehearsals"—Speaker not yet selected.
2:30 p. m.—GENERAL SESSION II.
"Easy Ways Toward Sight-Singing"—Mr. Marion S. Egbert, Department of Community Service, American Music Conference.
"Singing Through Church Anthems."
7:30 p. m.—GENERAL SESSION III.
"Problems in Conducting"—Dr. Austin Lovelace, Director, Adult Choir, First Methodist Church, Evanston, Illinois.

Wednesday, October 7—Chicago Coliseum. Exhibits open 12 noon to 10 p. m.
12:00 noon—REGISTRATION.
1:00 p. m.—GENERAL SESSION IV.
"The Church Organist"—Dr. Francis Moore, dean of the American Guild of Organists, and organist of First Methodist Church, Oak Park, Illinois.
2:30 p. m.—GENERAL SESSION V.
"Singing Through Church Anthems and Sight-Reading Drills."
7:30 p. m.—GENERAL SESSION VI.
"Liturgical Music"—Dr. Rene P. Dosogne, Mus. M., AAGO.
9:00 p. m.—"Singing Through Church Anthems."

Thursday, October 8—Chicago Coliseum. Exhibits open 12 noon until 10 p. m.
12:00 noon—REGISTRATION.
1:00 p. m.—GENERAL SESSION VII.
"The Model Choir Rehearsal"—Mr. Paul Swarm, editor, *Church Music Foundation,* Decatur, Illinois.
2:30 p. m.—GENERAL SESSION VIII.
"Maintaining an Interest in the Church Choir"—Paul Swarm, editor.
4:00 p. m.—GENERAL SESSION IX.
"Singing Through Church Anthems."
7:30 p. m.—GENERAL SESSION X.
"The High School Student and the Church Choir"—Mr. George Howerton, Dean of Music, University of Illinois.
9:00 p. m.—GENERAL SESSION XI.
"Singing Through Church Anthems."

Friday, October 9—Chicago Coliseum. Exhibits open 12 noon to 10 p. m.
12:00 noon—REGISTRATION.
1:00 p. m.—GENERAL SESSION XII.
"The Administration of the Church Choir"—Mr. Marion S. Egbert, Department of Community Service, American Music Conference.
2:30 p. m.—GENERAL SESSION XIII.
"Singing Through Church Anthems."
7:30 p. m.—GENERAL SESSION XIV.
"Significance of the A Cappella Choir in the Modern Church Program"—Dr. Olaf Christiansen, Head of Choral Music, University of Minnesota.
9:00 p. m.—"Singing Through Church Anthems."

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*Ministers, church officials, and all organizational personnel are invited to attend and participate in the various phases of this exposition. For further information address, International Churchmans Exposition, 19 South LaSalle Street, Chicago 3, Illinois.

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Editorials

(From page 8)

Candidating by Tape

WILLIAM R. HUNTER is well known to the readers of this magazine. His articles have helped many of us. For some years he has served the John Hall Memorial Presbyterian Church in New York City. Now he is happily settled with the First Presbyterian Church, Robinson, Illinois. Therein, hangs a tale.

It is a long way from New York to Robinson. The pulpit committee has given careful attention to the record of Mr. Hunter. The church wanted to hear him preach. The expense of bringing him to Robinson would be great. Mr. Hunter was not anxious to spend the days necessary to make the trip. The church knew that Mr. Hunter was skilled in the use of the tape recorder. So it asked that he send several of his sermons on tape. This he did. The congregation heard not one, or two, but several of the sermons. He received the call.

The editor thought that this was entirely new in the technique of calling ministers. He mentioned the item to Ronald L. Anderson of the Minnesota Mining & Manufacturing Company. He came back with another instance of the same thing.

It seems that Alex. S. Renton, of Scotland, received a call from the First Presbyterian Church, Verdun, Quebec, Canada. Here again distance prevented the minister from visiting the church. So the Scotch minister had a tape recording made of one of his sermons. This was played back to the congregation. The result was a call to the church.

So there is an idea, preachers and churches. Buy your tape recorders carefully. Make sure the one purchased does full justice to your voice.

YOUR PLACE

Is your place a small place?
Tend it with care;—
He set you there.
Is your place a large place?
Guard it with care!—
He set you there.
Whate'er your place, it is
Not yours alone, but his,
Who set you there!

John Oxenham

CHAPEL-ON-WHEELS

New York—A chapel-on-wheels will be activated early in September by the Presbyterian (U.S.A.) Board of National Missions to serve the religious needs of mushrooming defense communities near Paducah, Kentucky, the board announced here.

To be driven by Miss Joyce Miller, the mobile unit will circulate among the trailer camp communities, contacting some 300 families that have sprung up around Paducah since a federal atomic energy plant was built in the area.

The trailer will seat a congregation of 40 adults or nearly 60 children. It will be equipped with a lectern, portable organ, sound motion picture and film strip projector, loudspeaker, record player, Bibles, hymnals, and folding chairs and tables.

Miss Miller will conduct a program that includes Sunday school and weekday classes, worship services, religious story hours, handicraft activities, motion pictures, kindergarten classes, women's meetings and Bible study groups.

The unit is a cooperative project of the board's department of Sunday school missions and mobile ministry and its department of city and industrial work.—RNS

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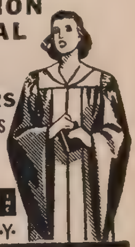
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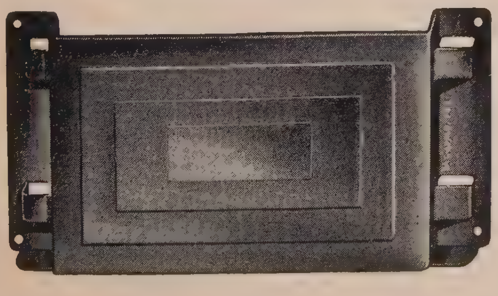

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A BIBLE INTERPRETATION

The Widow From Moab

*by William C. Skeath**

THE woman had two strikes against her from the start. Of that she was well aware. She was a woman! To be a woman, and especially a widow, at that day, was to be significant. She was an alien, just arrived from Moab — an enemy country. To be a Moabitess was to be a foreigner especially detestable. She could not even be sure of a decent reception by the relatives of her late husband.

But she is a young widow possessing a large degree of somatic attractiveness, and with a charming personality. Of that too she was well aware. Her's was the physical beauty, the youthful charm and vivacity, the loveliness of personality which has always had an appeal to men. When, that early April morning, Boaz the farmer of Bethlehem, caught his first glimpse of her as she gleaned after his reapers he fell in love with her at first sight.

What marks of sorrow and poverty were visible on her face only seemed to enhance the fine molding of her features. The resilience of youth had thrown off the fatigue of the fifty-mile trek from Moab to Bethlehem. So, as he looked at her in the freshness of the spring morning, Boaz, the Jew, in spite of all the rampant race prejuidce of the day, lost his heart to the Moabite widow. At the moment he was not aware of her kinship through marriage. He said, later, that he was moved by a sense of duty. But this was pure rationalization. He married her because he had fallen in love with her the moment his eyes had glimpsed her loveliness.

Don't let her physical loveliness deceive you. Ruth was no butterfly. She was a resourceful woman; an energetic woman. She knew what she wanted: she wanted food. She and her mother-in-law Naomi, travel stained and weary, reached the vicinity of Bethlehem were without food or the means of getting it. Yet, they did not want to beg. It was Ruth who first conceived the idea that she go to work. Fine! But what kind of work? Who would employ a foreigner — a Moabite widow at that? As, looking over the barley fields gleaming ripe in the April moonlight, she pondered the question inspiration came. She would do it!

It is the time of the barley harvest; she can, if Naomi will permit, glean in the fields after the reapers. "Let me go," she says to the older woman, "and glean among the ears of grain after any one in whose sight I shall find favor."

Some victims of the "Great Depression" sat supinely, bemoaning their fate. Others whined from door to door begging a dole. But some brave souls refused either to moan or to beg. They refused to surrender their self-respect. The cleanly dressed boy who rang my door-bell carefully lifted the clean cloth from his basket and displayed some delicious looking "strudel." "Where did you get it?" I asked in reply to his suggestion that I buy. "My father made it!" was his answer. "He is out of work, but he can make good strudel. So he makes it and I [he emphasized the pronoun] sell it."

No depression could bring a whine from that brave partnership of father and son. They would make their own job, and it would be an honest one. Naomi and Ruth were such a partnership. Instead of whining that the world owed her a living or an easy job, Ruth went right out to make her own job. She and Naomi were going to eat, and to eat honestly: make no doubt of that.

Yet the woman was deeply affectionate. In contrast to her sister-in-law, quite so. They have suffered, these three—Naomi, Orpah, and Ruth. Each has lost her husband, her home, and her means of livelihood. Strong-charactered Naomi resolved not to starve in Moab while there was a chance of food in Bethlehem. So when she makes her decision known to her daughters-in-law, and starts on her journey, they politely go with her part of the way. Near the border of Moab, Orpah kisses Naomi an affectionate farewell, and returns to her beloved Moab. Not so with Ruth! She grasped the hands of Naomi as though determined never to let Naomi out of her sight. "Entreat me not to leave thee," she pleads, "nor to cease from following after thee. For whither thou goest I will go, and where thou dwellest I will dwell; thy people

(Turn to page 97)

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*Associate minister, First Methodist Church, Germantown, Pennsylvania.

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God Guides Us

A Sermon

*by John Bishop**

In all thy ways acknowledge him and he shall direct thy paths.—Proverbs 3, 6.

THIS is one of the greatest promises in the Bible. Everyone would like to believe that there is a guiding hand upon his life. Like all the promises in the Bible, it is a promise with a condition. A man must work with God or God cannot work with him. What does it mean to acknowledge God? First, that we are not to acknowledge him only at certain times and about everything. The religion of Jesus concerned the whole of life, not a part of it. His Father's will, his Father's work touched and transformed even the simplest things, the everyday contacts of life. "Your Father knoweth" is his great word about every human experience. And Paul has the same thought of the universal concern of God with the whole of life. "All things," he says, "work together for good to them that love God."

What are the ways in all of which we are to acknowledge God? First, there is the way of faith. "Trust in the Lord with all thine heart and lean not upon thine own understanding." The great sin of many lives is worry. The saint does not worry. At the core of his heart there is trust and he reasons with himself like this: "If I trust I do not worry. If I worry I do not trust." The only thing that can keep us steady is to say: "I shall trust God whatever happens." Dr. Stanley Jones tells of a doctor who on his death-bed was being urged to faith in Christ. Suddenly he exclaimed with joy: "All my life I have been bothered with what to believe and now I see it is whom to trust." "Blessed is the man that trusteth in the Lord," says Jeremiah, "and whose hope the Lord is."

Another of the ways in which we are to acknowledge God is the way of prayer. I do not mean by that the careless muttering of formal prayers, nor the prayer that is offered in times of emergency to the God who in ordinarys days is forgotten. I mean that habit of mind which recognizes that there is One with us to whom our lives are a real concern and who is able to do for us exceeding abundantly above all that we can ask or think. Prayer is the taking of a direction. It is not the endeavor to change God's intentions; rather it is an effort to find out what God's intentions are. Prayer is the habitual maintenance of an interior spiritual companionship. When a naval vessel is about to begin her voyage the last duty of the captain is the scrupulous adjustment of the ship's compasses. The ship is taken into some quiet bay, where no ripple of the waves disturbs her equilibrium, and there all variations are corrected and then the ship is ready for sea. Such is the act of prayer. A man enters this calm bay on the sea of life to set himself right with the Eternal. He does not expect that the storms of life shall be made calm for him but he adjusts the needle of his will to the unchanging will of God.

The promise to the man who acknowledges God in all his ways is that God will direct his paths. There is a contrast to be noticed between ways and paths. Way is the more general word. A way is a manner of life, a general direction in which one chooses to go. It hints at a goal towards which one is pressing on. But a path is more definite and special. It is the next step, the immediate line of progress. The promise is that in the tracing out of life step by step, if we acknowledge God in all our ways, he will direct us: a firmer hand than ours will be on the helm. Often the course may seem dangerous and disastrous. Sometimes there may seem to be no course at all. But we need not fear: we will reach the haven. R. L. Stevenson, speaking of a great change in his life, said: "It seems as though it had been done by someone else. I was never conscious of a struggle, nor registered a vow, nor seemingly had anything personal to do with the matter. I came about like a well-handled ship. There stood at the wheel that unknown steersman whom we call God."

Into His hand went mine;
Into my life came he.
He leads me now in ways divine,
In ways I feared to see.

"I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye." There is no compulsion in God's guidance. It is offered to those who seek it and are willing to follow the way made known. "Make straight thy way before my face." That prayer from the 5th Psalm was a distinguished preacher's first text after he entered the ministry. Could my career make a better beginning? It is the casting of life upon the guidance of God. It is the confident assertion that his guidance is available for a man's life.

---

*Stockport, Cheshire, England.

In life one step pleads to another and we cannot know what the next step is until we come to the place where we have to take it. The guiding of God comes through the intimate personal experience of fellowship with him. Only as we walk with him can we find the road. He often speaks to us through the circumstances in which we find ourselves and we cannot know what we will say until the situation makes it clear. Sometimes we think we know beforehand what we must do; but when we come to the point of decision we find that God has other plans. Many a career in the service of Christ has taken the most unexpected direction. When God called Abraham to leave his country he had no idea where he was going. He would never have found out if he had not made the venture of obedience. It may be we are seeking God's guiding in some important matter. Are we following his guiding in the lesser things of life—in our treatment of others, for instance, or the control of habit or desire?

God's guiding is a cooperative matter. We must therefore use our own minds and imagination. We must not expect to be able to call God up, as it were, in an emergency and be told what to do. It is not so simple as that. The guiding of God is found through disciplined thinking, in communion with the mind of Christ, as that is made known in the New Testament. "It seemed good to the Holy Spirit and to us." So runs the report of a decision by the first Christians which started the first missionary journey. The Holy Spirit does not dictate: he persuades, convinces, illuminates. As our Lord said of him: "He shall guide you into all the truth."

God's guiding does not guarantee us against making mistakes. He often develops our insight by trial and error. We learn by experience what God's will is and sometimes in our blindness and ignorance there is no other way of learning. This does not mean that God's hand has ceased to guide us. He can use our mistakes and overrule them to make something better out of them.

There is one more thing to be said about the difference between a way

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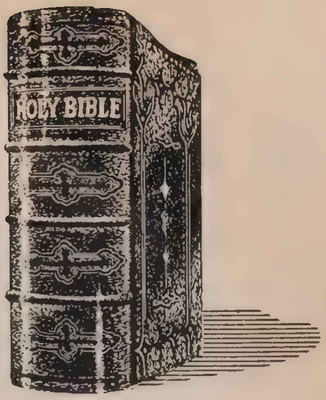

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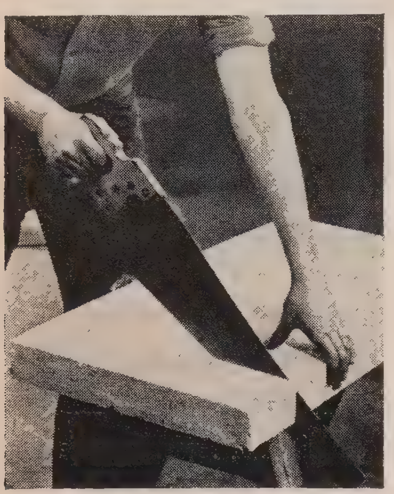

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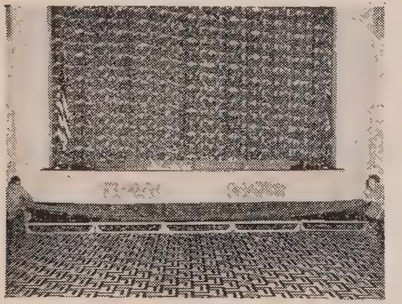

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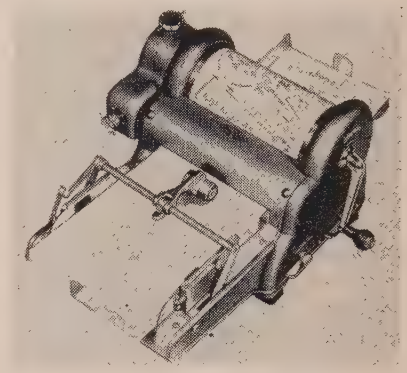

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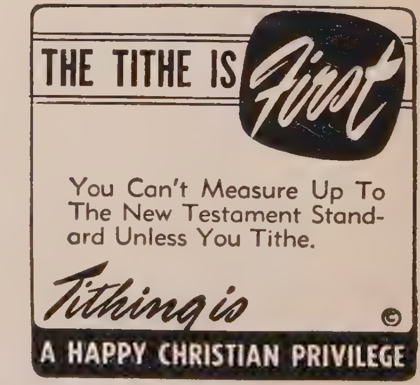
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Widow From Moab

(From page 92)

shall be my people and thy God my God, and where thou diest I will die, and there will I be buried!"

That outburst can best be appreciated against the background of the times. Jehovah was the God whom Naomi and her family had served. But the god of Ruth was Chemoth. She was willing to abandon the home of her girlhood, the friends of her youth, the gods of her people — all this because she loved Naomi! The decision to be buried by Naomi's side was truly heroic. In Ruth's world the most intense desire was to be buried in the land, and among the graves of one's own people. Affectionate, yes; but still a woman of determination.

Having made a decision no obstacle could swerve her from the objective. It was a dismal picture which Naomi painted for her. A long and dangerous journey. At the end of that journey, hopeless poverty! Worse than poverty: racial hatred always expressing itself against the foreigner. And, because of that racial prejudice, lonely widowhood always! Quite a picture for a vivacious, physically attractive young widow to contemplate. But to those gloomy prospects Ruth has but one answer. "Whither thou goest, I will go!" True love laughs at more things than the proverbial locksmith.

She did not cringe from the rather unwomanly actions entailed by her resolution. She risked the ribald jestings and the meretricious advances of the men in the fields where she gleaned. Fortunately for her, Boaz had issued strict orders as to her treatment. And when it came to marriage, it was not Boaz who did the proposing even though he was madly in love with her. At the suggestion of Naomi, she put aside her modesty—though not her virtue—and claimed her right, under Jewish law, to be wife to her husband's kinsman. No easy thing for a modest young woman even today; a "leap year" proposal. But if she was to be true to herself, the things had to be done and she stood ready to do them. So they were married.

Boaz attended to all the preliminaries with the elders at the gate. Then hand in hand they walked up the path to Boaz's ancestral home just beyond the gate: the home where generations later a great king was to be born. Generations have passed, yet none has been able to improve on the estimate which Boaz formed that April morning when he first glimpsed her gleaning in his barley fields: "Thou art a virtuous woman!"

Many many years were to pass before some unknown literary genius rescued her story from the shadowy outlines of tradition and gave it to the world. Only when the ugly monster of racial prejudice raised its head in Israel did his story of her love and beauty become public property. When men scorned the hated foreigner; when Jewish braggards boasted of the purity of Jewish blood; only then was the teller of her story heard, through his lovely little tale, saying quietly, "You remember of course, that the great-grandmother of your renowned king David was a Moabite widow!"

God Guides Us

(From page 95)

and a path. A way may not have been trodden before; a path has. Perry found the way to the North Pole, Livingstone to the heart of Africa, but they found no path leading them there. They made the path for others. Do not let us forget that ours is a path that Christ has been over every step and that there is no experience of difficulty and darkness that he does not know and that he is by our side to guide us every day.

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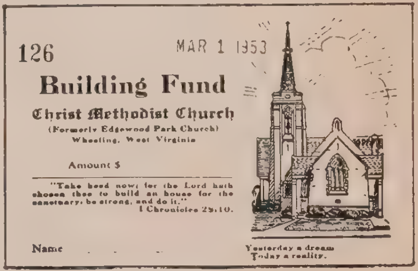

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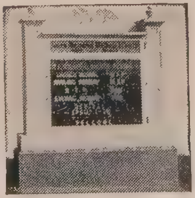

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October 1952, Through September, 1953

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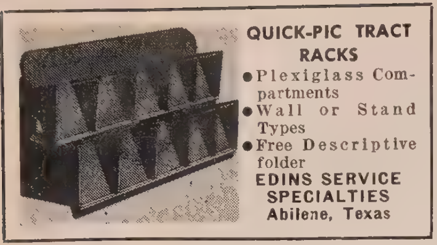
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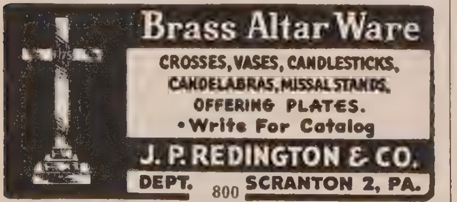
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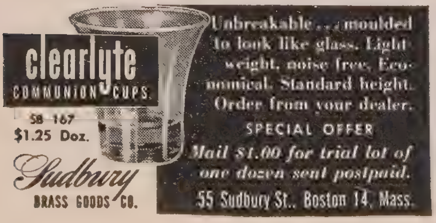
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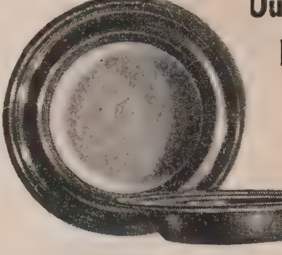

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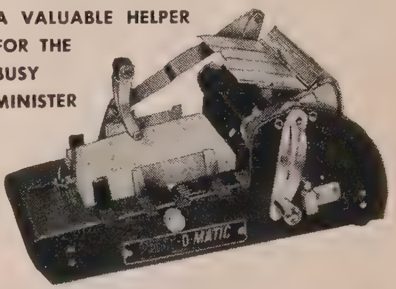

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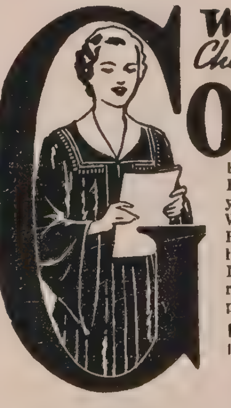

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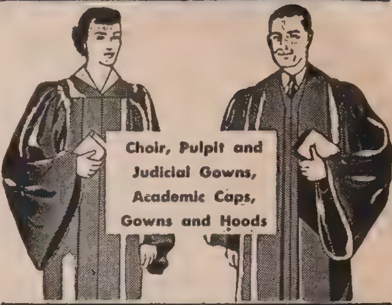
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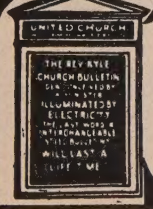

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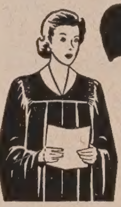

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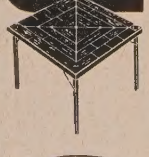

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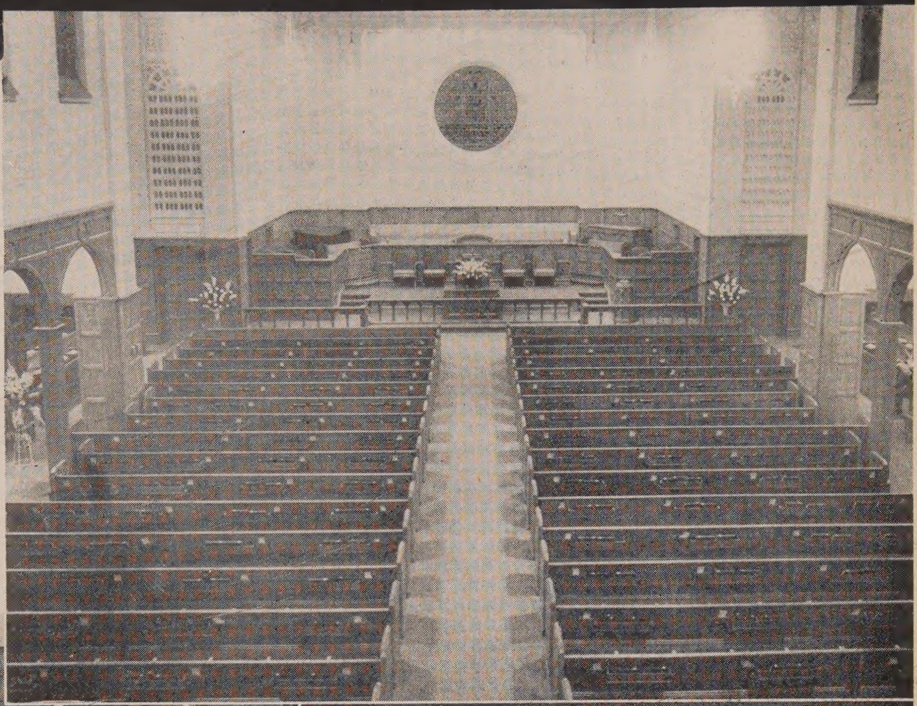

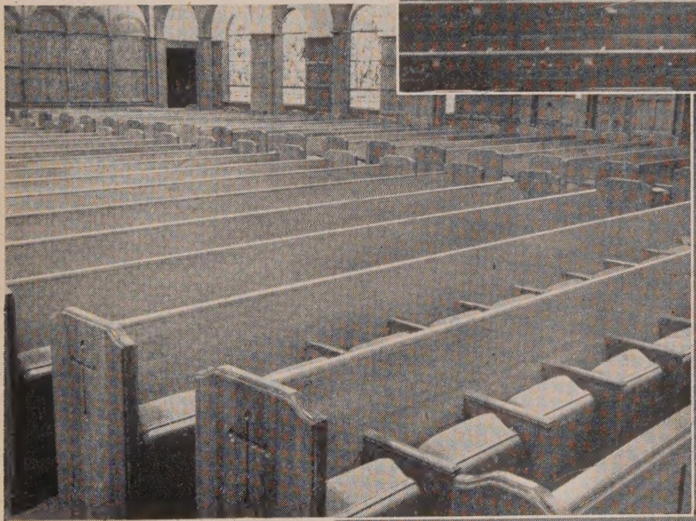

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In this meeting a Wells officer will guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. The conference is held at your church, without cost to you and without any obligation on the part of your church. The Wells Conference uses group discussion methods, and all present participate in the analysis and planning.

Questions the Meeting Can Answer

The conference usually answers such questions as: what are our needs? how much can we raise? what Christian Stewardship principles should be stressed? when should we draw buil ing plans? should we borrow? whe is the best time to start? how do w secure approval? what are our fir steps?

If the Wells Complimentary Confe ence does not answer a particula question, at least that question is is lated as being strategically importan and the group can determine upc steps to get the answer. Consequentl following a Wells Conference th church leaders either have agree upon a plan of action or they hav determined upon preliminary ste to take toward agreement.

How to Arrange for a Conference

No special preliminaries are nece sary beyond arranging for your to responsible leadership to be presen Simply phone or write the neare Wells office. You will probably fir that a Wells officer is planning to in or near your community with the next week or two. (Twenty of ou most experienced officers give almo full time to these Conferences.) a clergyman or responsible lay leade you are invited to phone the neare Wells office collect any time you wa to discuss the finances of your churc

Behind the Complimentary Conference

More than 150 members of the Wells Organizations are dedicating their lives exclusively to advising and assisting churches with their fund-raising programs —both building fund and budget. Currently Wells officers are holding conferences at an average of more than 250 churches a month, without cost or obligation on the part of the churches using this voluntary Wells service. In the field of professional services, Wells will direct more than 600 church fund-raising canvasses during the next 12 months, with better than 90% of these canvasses reaching their insured objectives on schedule. Wells methods are now recognized as the most inexpensive, and spiritually constructive, of all organized fund-raising plans.

W/O **Wells ORGANIZATIONS**

Church Fund·Raising

CHICAGO, 222 N. Wells St., CEntral 6-0506
WASHINGTON, D. C., 327 Wyatt Bldg., STerling 3-73
NEW YORK, Empire State Bldg., OXford 5-1855
CLEVELAND, Terminal Tower, MAin 1-0490
OMAHA, W.O.W. Bldg., JAckson 3100
FORT WORTH, Electric Bldg., FAnnin 9374
ATLANTA, Mortgage Guarantee Bldg., ALpine 2728
LOS ANGELES, Statler Bldg., MAdison 6-5686
SAN FRANCISCO, 41 Sutter St., GArfield 1-0277
TORONTO, 330 Bay St., EMpire 6-5878
WINNIPEG, Somerset Bldg., 93-6493